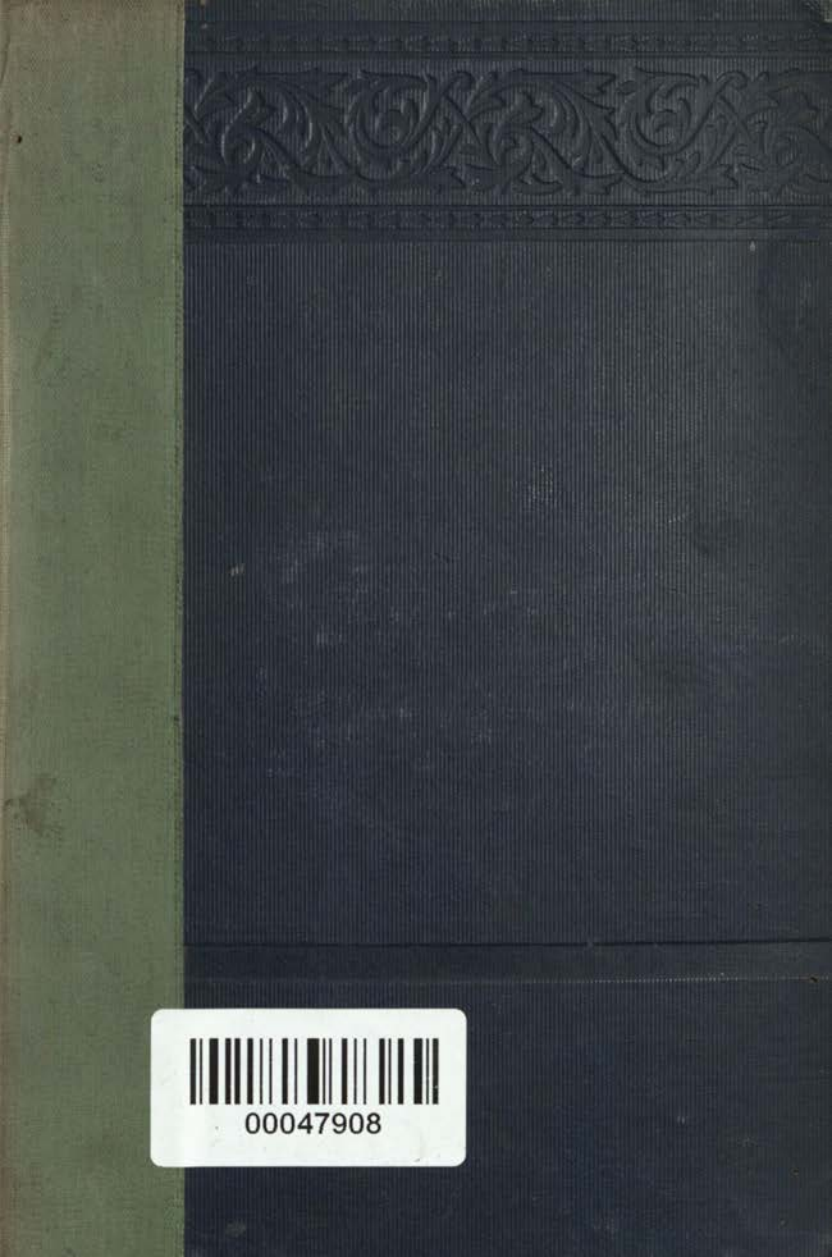
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DICTIONARY

OF

QUOTATIONS

(FRENCH AND ITALIAN)

BY

THOMAS BENFIELD HARBOTTLE

AND

COLONEL PHILIP HUGH DALBIAC

WITH AUTHORS' AND SUBJECTS' INDEXES

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PREFACE.

In the preface to the *Dictionary of Classical Quotations* it was stated that a volume of quotations from European sources was in progress, and would shortly be published. As the work progressed, however, the mass of material was found to be too great to include in one volume; it was therefore decided to issue first the present volume, containing quotations from French and Italian sources only, to be followed in due course by a further volume from German, Spanish and other sources.

T. B. HARBOTTLE.
P. H. DALBIAC.

December, 1900.

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FRENCH QUOTATIONS.

"A bon entendeur ne fault qu'une parole."
RABELAIS. *Pantagruel, V.*, 7.
"To a man of understanding a word sufficeth."

"Peu dit beaucoup à qui sait écouter."
ABBÉ DELILLE. *La Conversation, Chant I.*
"Few words say much to him who hearkens well."

"A desenor muert à bon droit
Qui n'aime livre ne ne croit."
PIERRE DE ST. CLOUD. *Roman du Renart, line* 39.
"He justly earns inglorious death
Who hath in books nor love nor faith."

"(L'on dit bien qu') à grand peine
Vit-on jamais femme belle
Qui aussi ne fust rebelle." RABELAIS. *Pantagruel, II.*, 21.
"'Tis well said that
Fair woman ne'er we see
Who'll brook authority."

"A l'amour on résiste en vain :
Qui n'aima jamais aimera demain."
DE BENSERADE. *L'Amour.* (*Ed.* 1690, *p.* 234.)
"In vain we strive against love's sway,
Who ne'er has loved will love one day."

"A l'amour satisfait tout son charme est ôté."
THOMAS CORNEILLE. *Le Festin de Pierre, Act I., Sc. II.* —(*Don Juan.*)
"Love that is satisfied no longer charms."

"A l'œuvre on connait l'artisan."
LA FONTAINE. *Fables, I.*, 21.—"*Les Frelons et les Mouches à miel.*"
"The craftsman by his work is known."

"A la guerre comme à la guerre."
MDLLE. DE LAUNAY (MME. DE STAAL). *La Mode, Act II., Sc. VII.*—(*La Comtesse.*)
"In war as in war."

"A la guerre les trois quarts sont des affaires morales; la balance des forces réelles n'est que pour un autre quart."

NAPOLÉON. *Notes sur les affaires d'Espagne, St. Cloud, Août, 1808.* (*Napier, History of the War in the Peninsula, Vol. I., Appendix V.*)

"In war three fourths are matters of moral ascendency; the balance of the actual forces engaged only counts for the remaining fourth."

"A la longue il en est d'une profession comme du mariage, on n'en sent plus que les inconvénients."

HONORÉ DE BALZAC. *Le Cousin Pons, p.* 18.

"In the long run it is with a profession as with marriage, we cease to remark anything but its drawbacks."

"A la venue des cocquecigrues." RABELAIS. *Gargantua, I.*, 49.

"At the coming of the cocquecigrues."

"A propos de bottes."

MONTLUC. *La Comédie de Proverbes, Act I., Sc. I.* —(*Alaigre.*)

"A propos de botte."

REGNARD. *Le Distrait, Act II., Sc. V.*—(*Carlin.*)

"Talking of boots." (*I.e., without reference to what has already been said.*)

"A quelque chose sert le malheur."

MONTAIGNE. *Essais, II.*, 17. (*P.* 377.)

"Toujours à quelque chose sert malheur."

CHARRON. *Sur la Sagesse, I.*, 38.

"A quelque chose malheur est bon."

MONTLUC. *La Comédie de Proverbes, Act II., Sc. IV.* —(*Alaigre.*)

"There is some good even in misfortune."

"A quels maîtres, grands dieux, livrez-vous l'univers!"

VOLTAIRE. *Le Triumvirat, Act I., Sc. I.*—(*Fulvie.*)

"Ye gods! what masters set ye o'er the world!"

"A quoy me sert la vie en butte à la fortune?
Il vaut mieux, il vaut mieux en arrester le cours,
Et mourir une fois que mourir tous les jours."

RACAN. *Les Bergeries, Act II., Sc. V.*—(*Alcidor.*)

"What worth is life, when I am fortune's butt?
'Tis better, better far its course to stay,
And die once only, than die every day."

"A soixante ans on ne doit pas remettre
L'instant heureux qui promet un plaisir."

DESAUGIERS. *Le Dîner de Madelon, Sc. II.*—(*Benoît.*)

"At sixty years 'tis foolish to postpone
The happy hour that promises a pleasure."

" A tout oser le péril doit contraindre ;
Il ne faut craindre rien quand on a tout à craindre."

PIERRE CORNEILLE. *Héraclius, Act I., Sc. V.*—(*Pulchérie.*)

" To dare all things we are by danger brought ;
For who hath all to fear must e'en fear nought."

" L'amour doit tout oser quand il a tout à craindre."

DECAUX. *Marius, Act I., Sc. III.*—(*Arisbe.*)

" Love must dare all when it has all to fear."

" A trompeur, trompeur et demy."

CHARLES D'ORLÉANS. *Rondel XLVI.*

" For a cheat, a cheat and a half."

" Il faut avec un fourbe être fourbe et demi."

NÉRICAULT DESTOUCHES. *Le Dissipateur, Act II., Sc. X.*
—(*Finette.*)

" If you'd cope with a rogue be a rogue and a half."

" A vaincre sans péril, on triomphe sans gloire."

PIERRE CORNEILLE. *Le Cid, Act II., Sc. II.*—(*Le Comte.*)

" Et vaincre sans péril serait vaincre sans gloire."

GEORGES DE SCUDÉRY. *Arminius, Act I., Sc. III.*
—(*Germanicus.*)

" Who without danger triumphs earns no fame."

" A vaincre tant de fois mes forces s'affoiblissent :
L'état est florissant, mais les peuples gémissent :
Leurs membres décharnés courbent sous mes hauts faits,
Et la gloire du trône accable les sujets."

PIERRE CORNEILLE. *La Toison d'Or, Prologue.*—(*La France.*)

" By dint of victories all my strength is flown :
Though the state flourishes, the people groan :
Their fleshless limbs beneath my exploits bow,
And the throne's glory lays the subject low."

" (Tacite, qui) abrégeait tout parce qu'il voyait tout."

MONTESQUIEU. *De l'Esprit des Lois, XXX.* 2.

" Tacitus abridged everything, because he saw everything."

" Accordez-vous si votre affaire est bonne ;
Si votre cause est mauvaise, plaidez."

J. B. ROUSSEAU. *Epigrammes, II.*, 19.

" If you've a good case, try to compromise ;
If you've a bad one, take it into court."

" Adieu, charmant pays de France
Que je dois tant chérir !
Berceau de mon heureux enfance,
Adieu ! te quitter c'est mourir."

BÉRANGER. *Adieu de Marie Stuart.*

" Farewell, farewell, sweet land of France,
Enshrined in my heart !
Home of my childhood's happy hours,
Farewell ! 'tis death from thee to part."

"Adieu, paniers, vendanges sont faictes."
RABELAIS. *Gargantua, I.*, 27.

"A Dieu, pagnier, vendanges sont faictes."
MONTLUC. *La Comédie de Proverbes, Act III., Sc. III.* —(*Florinde.*)

"Good-bye, baskets, the vintage is gathered."

"Adresse, force, et ruse et tromperie,
Tout est permis en matière d'Amour."
LA FONTAINE. *Contes et Nouvelles.*—"*Richard Minutolo.*"

"Force or address, deceipt or stratagem,
All is permitted in th' affairs of Love."

"Adressez-vous aux jeunes gens : ils savent tout!"
JOUBERT. *Pensées, Titre VII.*, 13.

"Ask the young people : they know everything!"

"Ah! briguez donc l'empire, et voyez la poussière
Que fait un empereur!"
VICTOR HUGO. *Hernani, Act IV., Sc. II.*—(*Don Carlos.*)

"Covet an empire, and behold the dust
An emperor makes."

"Ah! crocodile, qui flatte les gens pour les étrangler."
MOLIÈRE. *Georges Dandin, Act III., Sc. VIII.* —(*Georges Dandin.*)

"You crocodile! you flatter people in order to strangle them."

"Ah! frappe-toi le cœur, c'est là qu'est le génie."
DE MUSSET. *A Mon Ami Edouard B.* (*Premières Poésies, p.* 220.)

"Knock at thy heart, 'tis there that genius dwells."

"Ah! il n'y a plus d'enfants."
MOLIÈRE. *Le Malade Imaginaire, Act II., Sc. XI.*—(*Argan.*)

"There are no children any more."

"Ah! le peuple! océan! onde sans cesse émue,
Où l'on ne jette rien sans que tout ne remue!
Vague qui broie un trône et qui berce un tombeau!
Miroir où rarement un roi se voit en beau!"
VICTOR HUGO. *Hernani, Act IV., Sc. II.*—(*Don Carlos.*)

"The people! ocean! wave that never sleeps,
Where nought ye throw but stirs its lowest deeps!
Billow that rocks a tomb and shakes a throne!
Glass that reflects a king's worst self alone!"

"Ah! n'insultez jamais la femme qui tombe,
Qui sait sous quel fardeau la pauvre âme succombe?"
VICTOR HUGO. *Chants du Crépuscule, XIV.*

"Mock not the fallen woman ; who can tell
Beneath what heavy load the poor soul fell?"

"Ah! pour être dévot, je n'en suis pas moins homme."
MOLIÈRE. *Tartuffe, Act III., Sc. III.*—(*Tartuffe.*)

"Although devout, I'm none the less a man."

"Ah! qu'un grand nom est un bien dangereux:
Un sort caché fut toujours plus heureux."
GRESSET. *Vert-Vert, Chant II.*

"Ah! what a dangerous gift is a great name!
How happier far a lot unknown to fame!"

"Ah! que j'ai de dépit que la loi n'autorise
A changer de mari comme on fait de chemise."
MOLIÈRE. *Sganarelle, Act I., Sc. V.*—(*La Femme de Sganarelle.*)

"'Tis most annoying that the law should frown
If we change husbands as we change a gown."

"Ah! que plutôt l'injure échappe à ma vengeance,
Qu'un si rare bienfait à ma reconnaissance."
RACINE. *Esther, Act II., Sc. III.*—(*Assuérus.*)

"Sooner the injury go unavenged
Than so rare favour should be unrequited."

"Ah! que sous de beaux noms cette gloire est cruelle!
Combien mes tristes yeux la trouveraient plus belle,
S'il ne fallait encore qu'affronter le trépas!"
RACINE. *Bérénice, Act II., Sc. II.*—(*Titus.*)

"Glory, thou'rt cruel, though in fair disguise;
How fairer far thou'dst seem to my sad eyes,
If it were death alone that I must meet!"

"Ah! qui sert son pays sert souvent un ingrat."
VOLTAIRE. *Rome Sauvée, Act I., Sc. VI.*—(*Caton.*)

"Who serves his country oft an ingrate serves."

"Ah! si l'on ôtait les chimères aux hommes, quel plaisir leur resterait?"
FONTENELLE. *Dialogues des Morts, Modernes, III.*—(*Elizabeth d'Angleterre.*)

"Ah! if men were robbed of their chimæras, what pleasure would be left to them?"

"Le pays des chimères est en ce monde le seul digne d'être habité."
J. J. ROUSSEAU. *La Nouvelle Héloïse, Part IV., Lettre VIII.*

"The land of chimæras is, in this world, the only land worth living in."

"Ce qu'il y a de plus beau dans la vie, c'est les illusions de la vie." HONORÉ DE BALZAC. *Physiologie du Mariage, Méditation IV.* (*p.* 65).

"The finest things on earth are life's illusions."

" Ah ! si vous opposiez au glaive des Français
Le plus beau bouclier, l'amour de vos sujets."
VOLTAIRE. *Don Pèdre, Act III., Sc. II.*—(*Léonore.*)

" If 'gainst the Frenchman's sword thy might thou'dst prove,
Oppose that fairest shield, thy subjects' love."

" Ah ! si vous saviez comme on pleure
De vivre seul et sans foyers,
Quelquefois devant ma demeure
Vous passeriez."
SULLY-PRUDHOMME. *Les Vaines Tendresses. Prière.*

" Ah ! did you know how sad my lot
To live alone without a friend,
Some day perhaps before my cot
Your steps you'd bend."

" Aime la vérité mais pardonne à l'erreur."
VOLTAIRE. *Deuxième Discours sur l'Homme.*

" Love truth but pardon error."

" Aimez qu'on vous conseille, et non pas qu'on vous loue."
BOILEAU. *L'Art Poétique, I.*, 192.

" Seek to be counselled, seek not to be praised."

" Ainsi que la vertu, le crime a ses degrés ;
Et jamais on n'a vu la timide innocence
Passer subitement à l'extrême licence."
RACINE. *Phèdre, Act IV., Sc. II.*—(*Hippolyte.*)

" Like unto virtue crime hath its degrees ;
And ne'er one seeth shrinking innocence
Leap at a bound to licence unrestrained."

" Ainsi que le héros brille par ses exploits,
La grandeur des bienfaits doit signaler les rois."
CRÉBILLON. *Electre, Act II., Sc. IV.*—(*Egisthe.*)

" As all the world the hero's exploits sings,
So should good deeds the glory be of kings."

" *Alfana* vient d'*equus* sans doute,
Mais il faut avouer aussi
Qu'en venant de là jusqu'ici
Il a bien changé en route."
DE CAILLY. *Epigrammes. Sur l'étymologie du mot italien "Alfana," que M. Ménage faisait venir du mot latin "Equus".*

" *Alfana* no doubt comes from *equus*,
But I think you'll agree when I say,
That in making that somewhat long journey
It has changed very much on the way."

" Allez faire blanchir votre linge noirci ! "
SCARRON. *Don Japhet d'Arménie, Act II., Sc. I.*—(*Marine.*)

" Go send your dirty linen to the wash ! "

"Allons, saute, Marquis!"
REGNARD. *Le Joueur, Act V., Sc. IV.*—(*Le Marquis.*)
"Come, skip, Marquis!"

"Amer sanz paine rien ne vault."
ANON. *Un Miracle de Nostre Dame, de l'Empereris de Romme.* (*Théâtre Français du Moyen Âge. Ed. Desrez*, 1839, *p.* 375.)
"Worthless the love that knows not pain."

"Ami de la vertu plutôt que vertueux." BOILEAU. *Epître X.*, 92.
"Not so much virtuous, as a friend of virtue."

"Amis, de mauvais vers ne chargez pas ma tombe!"
PASSERAT. *Epitaphe.*
"Friends, burden not my tomb with feeble verse!"

"Amis, plus souvent qu'on ne croit,
La tache est tout juste à l'endroit
Où l'on voit briller la paillette."
ARNAULT. *Fables, III.*, 7.—"*Les Taches et les Paillettes.*"
"Friends, oftener than you think, upon the spot
Where gleams the spangle, you will find the blot."

"Amitié que les rois, ces illustres ingrats,
Sont assez malheureux pour ne connaître pas."
VOLTAIRE. *La Henriade, Chant VIII.*
"Friendship that kings, of gratitude devoid,
Unhappy that they are, have ne'er enjoyed."

"Amour à la plus belle!
Honneur au plus vaillant!" DE LABORDE. *Le Beau Dunois.*[1]
"Here's to the fairest, love!
And to the bravest, fame!"

"Amour! amour! quand tu nous tiens,
On peut bien dire: Adieu, prudence!"
LA FONTAINE. *Fables, IV.*, 1.—"*Le Lion Amoureux.*"
"Love! love! when we are in thy thralls,
We well may say: Prudence, farewell!"

"Amour, dont les amants savent seuls le mystère,
Tu fais plus: ton regard met leur ciel sur la terre."
LAMARTINE. *Jocelyn. Quatrième Epoque*, 16 *Mars*, 1795.
"Oh! Love, whose mystery only lovers know,
Thy glance brings down their heaven to earth below."

"Amour est un enfant sans prudence et sans yeux.
Trop d'avis et d'esgard sied mal à sa jeunesse."
DESPORTES. *Cléonice, LXXIII.*
"Love is a child that lacks both sense and sight.
Keen wit, keen vision ill befit his youth."

"Amour et les fleurs ne durent qu'un printemps."
RONSARD. *Sonnets pour Hélène, Livre I.*, 44 (*Vol. I., p.* 305).
"Love, like the flowers, endureth but a spring."

[1] Set to music by Hortense Beauharnais, Queen of Holland.

"Amour! tous les autres plaisirs
Ne valent pas tes peines."

CHARLEVAL. *Poésies.* (*Ed. St. Marc, p.* 133.)

"Love! all the pleasures in the world
Cannot outweigh thy pains."

"Apollon travesti devint un Tabarin."

BOILEAU. *L'Art Poétique, I.*, 68.

"Apollo when disguised is a buffoon."

"Apprenez, enfin, qu'un gentilhomme qui vit mal est un monstre dans la nature; que la vertu est le premier titre de noblesse; que je regarde bien moins au nom qu'on signe, qu'aux actions qu'on fait, et que je ferais plus d'état du fils d'un crocheteur qui serait honnête homme, que du fils d'un monarque qui vivrait comme vous." MOLIÈRE. *Le Festin de Pierre, Act IV., Sc. VI.* —(*Don Louis.*)

"Learn, then, that a gentleman who lives an evil life is a monster of nature; that virtue is nobility's highest distinction; that I look far less at the name a man signs than at the line of conduct he pursues, and should have more consideration for the son of a porter who was an honest man than for the son of a monarch who lived as you do."

"Apprens qu'il n'est rien
Qui ne doive céder aux soins d'avoir du bien;
Que l'or donne aux plus laids certain charme pour plaire,
Et que sans lui le reste est une triste affaire."

MOLIÈRE. *Sganarelle, Act I., Sc. I.*—(*Gorgibus.*)

"There is nought, I say,
But to our care for riches should give way;
Wealth on the ugliest doth some charm bestow;
All else without it makes a sorry show."

"Après l'heur on sent le malheur
Après la joye la douleur,
Et la pluye après le beau temps."

JODELLE. *L'Eugène, Act III., Sc. II.*—(*Messire Jean.*)

"After fortune comes mischance,
After gladness follows sorrow;
Fine to-day, 'twill rain to-morrow."

"Après nous le déluge."

MME. DE POMPADOUR. (*Desprez, Essai sur la Marquise de Pompadour, prefacing the Mémoires of Mme. du Hausset*, p. xix.)

"After us the deluge."

"Après tout, ne dédaignons pas trop la gloire; rien n'est plus beau qu'elle, si ce n'est la vertu."

CHATEAUBRIAND. *L'Itinéraire de Paris à Jérusalem, Part I.* (*Vol. II., p.* 239.)

"After all, let us not think too slightingly of glory; there is nothing nobler unless it be virtue."

"Argent fait avoir bénéfisces,
Et fait des drois venir les tors
Et des tors les drois au retors."

FROISSART. *Le Dit dou Florin, line* 56.

"Money ever brings us gain,
Money from the right brings wrong,
And from the wrong brings right again."

"Aristote là-dessus dit —— de fort belles choses."

MOLIÈRE. *Le Médecin malgré lui, Act II., Sc. VI.*—(*Sganarelle.*)

"Aristotle, on that subject, says —— some excellent things."

"Armes jamais au besoin ne faillirent, quand bon cœur est associé de bon bras."

RABELAIS. *Pantagruel, V.*, 36.

"Arms never failed man in his need, when a good heart was allied with a strong arm."

"Arrière ceux dont la bouche
Souffle le chaud et le froid!"

LA FONTAINE. *Fables, V.*, 7.—"*Le Satyre et le Passant.*"

"Avaunt, all ye whose mouth
Can blow both hot and cold!"

"Assommer un garde-champêtre, ce n'est pas assommer un homme!—c'est écraser un principe."

SARDOU. *Rabagas, Act II., Sc. IV.*—(*Rabagas.*)

"Knocking over a gamekeeper is not knocking over a man—it is crushing a principle."

"Au banquet de la vie, infortuné convive,
J'apparus un jour, et je meurs:
Je meurs, et sur ma tombe, où lentement j'arrive,
Nul ne viendra verser des pleurs."

GILBERT. *Ode IX.*

"Life's banquet one short day I grace,
A luckless guest: now death is near,
And toward my tomb I slowly pace
Where none shall come to drop a tear."

"Au demourant, le meilleur filz du monde."

CLÉMENT MAROT. *Epitres, XXIX. Au Roy pour avoir esté desrobbé.* (*Vol. I., p.* 195.)

RABELAIS. *Pantagruel, II.*, 16.

"For all that, the best boy in the world."

"Au moment où l'artiste pense à l'argent, il perd le sentiment du beau."

DIDEROT. *Pensées Détachées sur la Peinture.*—"*De la Beauté.*"

"The moment an artist thinks about money, he loses his feeling for the beautiful."

"Au terme où je suis parvenu,
Quel mortel est le moins à plaindre?
C'est celui qui sait ne rien craindre,
Qui vit et qui meurt inconnu."

VOLTAIRE. *Adieux à la vie.*—*A Paris*, 1778.

"Of men who reach my tale of years
Who least has cause to make his moan?
He who has learnt to banish fears,
Who lives and dies unknown."

" Au travers des périls un grand cœur se fait jour.
Que ne peut l'amitié, conduite par l'amour ! "
RACINE. *Andromaque, Act III., Sc. I.*—(*Pylade.*)

" Great hearts shall find a way, though danger lower.
When love doth lead, boundless is friendship's power."

" Aucun chemin de fleurs ne conduit à la gloire."
LA FONTAINE. *Fables, X.*, 14.—" *Les deux Aventuriers et le Talisman.*"

" No flowers strew the path that leads to fame."

" Aucun n'est prophète chez soi."
LA FONTAINE. *Fables, VIII.*, 26.—" *Démocrite et les Abdéritains.*"

" No man is a prophet in his own country."

" Aujourd'hui, ce qui ne vaut pas la peine d'être dit, on le chante."
BEAUMARCHAIS. *Le Barbier de Séville, Act I., Sc. II.*—(*Figaro.*)

" Nowadays, whatever is not worth saying is sung."

" Aujourd'hui est à nous, mais demain
Est à Dieu."
DE MUSSET. *Les Marrons du Feu, Sc. VI.*—(*Camargo.*)

" To-day is ours, but to-morrow God's."

" Aujourd'hui nous prenons un livre bien plus pour la façon que pour l'étoffe."
HONORÉ DE BALZAC. *Physiologie du Mariage, Introduction* (*p.* 13).

" Nowadays we are attracted to a book much more by the style than by the material."

" Aujourd'hui on travaille pour vivre, et les arts deviennent des métiers."
DE MUSSET. *André del Sarto, Act I., Sc. IV.*—(*Lionel.*)

" Nowadays we work for a livelihood, and the arts have become trades."

" (Car) ausine bien sunt amoretes
Sous buriaus comme sous brunetes."
JEAN DE MEUNG. *Le Roman de la Rose, line* 4569.

" For full as oft is Cupid's wound
'Neath fustian as 'neath velvet found."

" Aussitôt qu'un sujet s'est rendu trop puissant,
Encore qu'il soit sans crime, il n'est pas innocent :
On n'attend point alors qu'il s'ose tout permettre ;
C'est un crime d'état que d'en pouvoir commettre."
PIERRE CORNEILLE. *Nicomède, Act II., Sc. I.*—(*Araspe.*)

" A subject, if perchance too high he climb,
Is no more innocent, though free from crime :
Till he shall dare to act no king will wait ;
His very power 's a crime against the state."

"Aussitôt que la Parque
Ote l'âme du corps
L'âge s'évanouit en deça de la barque,
Et ne suit point les morts."

F. DE MALHERBE. *Consolation à M. du Périer sur la Mort de sa Fille.*

"Soon as the body, by Death's hand,
From soul is severéd,
Age vanishes upon the hither strand
And follows not the dead."

"Autant vaut l'homme comme il s'estime."

RABELAIS. *Pantagruel, II.*, 29.

"A man's value is that which he sets upon himself."

"Aux âmes bien nées
La valeur n'attend pas le nombre des années."

PIERRE CORNEILLE. *Le Cid, Act II., Sc. II.*—(*Don Rodrigue.*)

"To noble souls
Worth hangeth not upon the tale of years."

"Aux grands périls tel a pu se soustraire,
Qui périt pour la moindre affaire."

LA FONTAINE. *Fables, II.*, 9.—"*Le Lion et le Moucheron.*"

"Who through the bloodiest battles safe has passed,
In some small skirmish oft is killed at last."

"Aux plus savants auteurs comme aux plus grands guerriers,
Apollon ne promet qu'un nom et des lauriers."

BOILEAU. *L'Art Poétique, IV.*, 177.

"To the most learned author, to the warrior of renown,
Nought promises Apollo save a name and laurel crown."

"Avant dix ans toute l'Europe peut être cosaque, ou toute en république."

NAPOLÉON. (*Las Cases, Mémorial de Sainte-Hélène, Ed.* 1842, *Vol. I., p.* 454.)

"Within ten years all Europe may be Cossack or republican."

"Avant donc que d'écrire, apprenez à penser."

BOILEAU. *L'Art Poétique, I.*, 150.

"Before you seek to write, learn first to think."

"Avant la mort, ne prenons pas le deuil."

PONSARD. *Charlotte Corday, Act III., Sc. II.*—(*Louvet.*)

"Before death comes let us not mourning wear."

"Avoir de l'ordre! C'est cela, et le génie, qu'est-ce qu'il deviendra pendant que j'aurai de l'ordre?"

ALEXANDRE DUMAS PÈRE. *Kean, Act IV., Sc. II.*—(*Kean.*)

"Be systematic! Quite so, and what will become of my genius while I am cultivating system?"

"Avoirs puet aler et venir;
Mais son nom escille et deffait."
JEAN BODEL. *Li Jus de Saint Nicholai.* (*Théâtre Français du Moyen Age. Ed. Desrez*, 1839, *p.* 202.)

"Having can both come and go;
Its fame doth trouble bring, and death."

"Aydez vous seulement et Dieu vous aydera."
MATHURIN REGNIER. *Satyres, XIII.* (*Ed.* 1617, *p.* 65.)

"Aide-toi, le ciel t'aidera."
LA FONTAINE. *Fables, VI.*, 18.—"*Le Chartier Embourbé.*"

"Help thyself and God will help thee."

"Baiser qui au cœur ne touche
Ne fait rien qu'affadir la bouche."
MONTLUC. *La Comédie de Proverbes, Act III., Sc. III.* —(*Florinde.*)

"The kiss that is not fraught with love
Insipid to the lips doth prove."

"Bel esprit il ne l'est pas qui veut."
MOLIÈRE. *Les Femmes Savantes, Act III., Sc. II.*—(*Henriette.*)

"Not every one is a wit who would be."

"Belle conclusion, et digne de l'exorde!"
RACINE. *Les Plaideurs, Act III., Sc. III.*—(*Léandre.*)

"A fine peroration, and worthy of the exordium!"

"Belle fin fait qui meurt en bien aimant."
RONSARD. *Amours, Livre I.*, 171. (*Vol. I., p.* 98.)

"Fair is his end who dies a faithful lover."

"Il meurt bienheureux qui meurt en bien aimant."
DESPORTES. *Diane, Livre I., Complainte.* (*Ed.* 1600, *p.* 79.)

"Happy his death who dies a faithful lover."

"Belle Marquise, vos beaux yeux me font mourir d'amour."
MOLIÈRE. *Le Bourgeois Gentilhomme, Act II., Sc. VI.* —(*M. Jourdain.*)

"Your lovely eyes, fair lady, make me die of love."

"Besoing si fet vielle troter."
PIERRE DE ST. CLOUD. *Roman du Renart, line* 4905.

"Need doth make the old wife run."

"Biaux chires leups, n'écoutez mie
Mère tenchent chien fieux qui crie."
LA FONTAINE. *Fables, IV.*, 16.—"*Le Loup, La Mère et l'Enfant.*"

"Good wolf, small profit in waiting lies,
When a mother is scolding a child that cries."

"Bien heureux le malheur qui croist la renommée."
DESPORTES. *Amours d'Hippolyte, Elégie.* (*Ed.* 1600, *p.* 170.)

"Happy is the mishap which adds to our renown."

"Bien oblie qui troeve mieuz."

THIBAUT. *Li Romanz de la Poire, lin*

"Good he forgetteth who doth better find."

"Bien sot est celui
Qui fait son mal des sottises d'autrui."

VOLTAIRE. *La Prude, Act IV., Sc. V.—(Mme. Burl*

"He 's a fool who sees
In others' follies his own miseries."

"C'est un grand défaut
Que de s'embarrasser des sottises des autres."

NÉRICAULT-DESTOUCHES. *Le Dissipateur, Act III., Sc. II.—(Finette.)*

"To make a burden for oneself
Of others' follies is a huge mistake."

"Bienheureux Scudéri, dont la fertile plume
Peut tous les mois sans peine enfanter un volume."

BOILEAU. *Satires, II., 77.*

"Thrice happy Scudéri, whose fruitful quill
Brings forth each month with ease another volume still."

"Boire sans soif et faire l'amour à tout temps, madame; il n'y a que ça qui nous distingue des autres bêtes."

BEAUMARCHAIS. *Le Mariage de Figaro, Act II., Sc. XXI.*

"We drink without being thirsty, and make love at any moment; that is the only distinction between us and the other animals."

"Bon sang ne peut mentir." LESAGE. *Gil Blas, X., 1.*

"Good blood cannot lie."

"Bonne ou mauvaise santé
Fait notre philosophie."

CHAULIEU. *Sur la première attaque de goutte.*

"Good health or bad makes our philosophy."

"Borné dans sa nature, infini dans ses vœux,
L'homme est un Dieu tombé qui se souvient des cieux."

LAMARTINE. *Méditations Poétiques, II.—"L'Homme."*

"In nature limited, unfettered in desire,
Men are but fallen gods, that still to Heaven aspire."

"Boutons serrez, roses ouvertes,
Se passent trop légèrement;
Mais du rosier les feuilles vertes
Durent beaucoup plus longuement."

CLÉMENT MAROT. *Epigrammes, CCXIV.*

"Closéd bud, or rose full blown,
All too soon thy beauty's flown;
But the rose-tree's leaves of green
Longer on their stalk are seen."

[illegible]omptés, le loup les mange."
HONORÉ DE BALZAC. *Les Chouans*, *p.* 61.

"[illegible]you count your sheep, the wolf will eat them."

[illegible]n dit bien vrai que) brebis galeux le loup le mange."
J. J. ROUSSEAU. *Lettre à Madame de Worms*, 31 *Août*, 1738.

"It is a true saying that a mangy sheep the wolf will eat."

"Brebis sont la plupart des personnes :
Qu'il en passe un, il en passera cent ;
Tant sur les gens est l'exemple puissant."
LA FONTAINE. *Contes et Nouvelles.*—"*L'Abbesse Malade.*"

"Folks as a rule are very much like sheep :
Where one has passed a hundred pass aloug,
The power of example is so strong."

"(Entre tous les héros qui, présents à nos yeux,
Provoquaient la douleur et la reconnaissance,
Brutus et Cassius) brillaient par leur absence."
JOSEPH CHÉNIER. *Tibère*, *Act I.*, *Sc. I.*—(*Cnéius.*)

"'Mongst all the great who, as we on them gaze,
Cause gratitude with sorrow to combine,
Brutus and Cassius by their absence shine."

"Brûler la chandelle par les deux bouts."
LESAGE. *Gil Blas*, *VII.*, 15.

"To burn the candle at both ends."

"Brutal pour qui fait résistance,
Honnête à ceux qui sont soumis ;
Servir le roi, servir les Dames,
Voilà l'esprit du Régiment."
FAVART. *Tambour Battant.*

"Brutal to those who still resist,
Kindly to those who fight no more,
Slaves of the king, the ladies' slaves,
That is the temper of our corps."

"C'est à mes défauts que je dois mes vertus."
LA FARE. *Odes*, *II.*—"*Sur la Paresse.*"

"'Tis to my faults that I my virtues owe."

"C'est aimer froidement que n'être point jaloux."
MOLIÈRE. *Les Fâcheux*, *Act II.*, *Sc. IV.*—(*Climène.*)

"'Tis a cold love that feels no jealousy."

"C'est ainsi qu'un amant dont l'amour est extrême,
Aime jusqu'aux défauts des personnes qu'il aime."
MOLIÈRE. *Le Misanthrope*, *Act II.*, *Sc. V.*—(*Eliante.*)

"Thus lovers who endure the fiercest flame,
Love e'en the faults of those whose hearts they claim."

"C'est après la victoire, un peuple qui se venge.
Le siècle en a menti ; jamais l'homme ne change :
Toujours ou victime ou bourreau."
LAMARTINE. *Contre la Peine de Mort.*

"The victory gained, the people vengeance claim.
The age has lied ; mankind is aye the same :
Victim or headsman ever."

"C'est avoir bien peu d'esprit que de trouver des réponses à ce qui n'en a point."
FONTENELLE. *La Pluralité des Mondes, Cinquième Soir.*

"It shows a great lack of intelligence to find answers to questions which are unanswerable."

"C'est aux rois, c'est aux grands, c'est aux esprits bien faits
A voir la vertu pleine en ses moindres effets ;
C'est d'eux seuls qu'on reçoit la véritable gloire,
Eux seuls des vrais héros assurent la mémoire."
PIERRE CORNEILLE. *Horace, Act V., Sc. III.—(Le Vieil Horace.)*

"The king, the noble, the well-balanced mind
True virtue, e'en when least displayed, can find ;
They only can unquestioned glory give,
Through them alone doth the true hero live."

"C'est ce petit rimeur, de tant de prix enflé,
Qui sifflé pour ses vers, pour sa prose sifflé,
Tout meurtri des faux pas de sa muse tragique
Tomba, de chute en chute, au trône académique."
GILBERT. *Satire II.* (*Ed.* 1823, *p.* 66.)

"This rhymester small, puffed up with many a prize,
Hissed for his prose, hissed for his poesies
(So oft his tragic muse has tripped and stumbled),
Into the academic chair has tumbled."

"C'est dans les grands malheurs que paroist le courage."
GUÉRIN DE BOUSCAL. *Don Quixot, Act I., Sc. I.—(Don Lope.)*

"In great misfortunes 'tis that valour 's shown."

"C'est dans les grands dangers qu'on voit un grand courage."
REGNARD. *Le Légataire, Act IV., Sc. I.—(Eraste.)*

"'Tis in great perils that great valour 's shown."

"C'est dans l'adversité qu'un grand courage brille."
NÉRICAULT DESTOUCHES. *L'Ambitieux, Act V., Sc. II.—(Don Fernand.)*

"'Tis in adversity great courage shines."

"Le moment du péril est celui du courage."
LA HARPE. *Coriolan, Act I., Sc. I.—(Coriolan.)*

"The hour of danger is the hour of courage."

" C'est de luy que nous vient cet art ingénieux
De peindre la parole et de parler aux yeux,
Et par les traits divers des figures tracées
Donner de la couleur et du corps aux pensées."

BRÉBEUF. *La Pharsale de Lucain, Livre III.*

" In him we first th' ingenious art descry
Of painting speech, and speaking to the eye ;
With figures, each of diverse feature wrought,
He first gave form and colour to our thought."

" C'est de tout temps que le peuple a cette coustume, de haïr en autruy les mesmes qualitez qu'il y admire. Tout ce qui est hors de sa règle l'offense."

VOITURE. *Lettre I. A M. de Balzac.* (*Ed. Roux, p.* 83.)

" From all time it has been the custom of the people to hate the very qualities which compel their admiration. Everything which transcends their own rule of life offends them."

" (Car) c'est double plaisir de tromper le trompeur."

LA FONTAINE. *Fables, II.*, 15.—" *Le Coq et le Renard.*"

" For 'tis double delight to deceive the deceiver."

" C'est du Nord aujourd'hui que nous vient la lumière."

VOLTAIRE. *Epître XCVII.—A l'Impératrice de Russie.*

" 'Tis from the North to-day that comes our light."

" C'est elle, Dieu que je suis aise !
Oui, c'est la bonne édition ;
Voilà bien, pages douze et seize,
Les deux fautes d'impression
Qui ne sont pas dans la mauvaise."

PONS DE VERDUN. *Contes et Poésies.* (*Ed.* 1807, *p.* 9.)

" That 's it ! I've really lucky been !
The good edition, I'll be bound !
Yes, look ! page twelve and page sixteen,
The two misprints are to be seen
Which are not in the bad one found."

" Les belles pages ! comme elles sont noires et moisies par le temps ! Je défierais toute l'université d'en déchiffrer une lettre ! "

SCRIBE. *Le Savant, Act I., Sc. II.*—(*Reynolds.*)

" The lovely pages ! how black they are and mildewed with age !
I defy the whole university to decipher a single word ! "

" C'est en vain qu'au Parnasse un téméraire auteur
Pense de l'art des vers atteindre la hauteur :
S'il ne sent point du ciel l'influence secrète,
Si son astre en naissant ne l'a formé poète,
Dans son génie étroit il est toujours captif ;
Pour lui Phébus est sourd, et Pégase est rétif."

BOILEAU. *L'Art Poétique, I.*, 1.

" The daring author who Parnassus' height would climb,
In vain shall hope to learn the art of verse sublime :
If upon him from Heaven no secret influence came,
If at his birth his star lit no poetic flame,
Within the narrow limits of his genius stayed,
For him is Phœbus deaf and Pegasus a jade."

" C'est faire justement comme le chien du jardinier."
MOLIÈRE. *La Princesse d'Elide, Act IV., Sc. VI.*—(*Moron.*)
" You are playing the part of the gardener's dog."

" C'est fort peu de chose
Qu'un demy-dieu, quand il est mort."
VOITURE. *Epître à M. le Prince, sur son retour d'Allemagne.* (*Ed. Roux, p.* 571.)

" Once he is dead
A demigod 's of very small account."

" C'est l'époux, non l'hymen, qui plaît ou qui déplaît,
Quand on haït le mari, le mariage est laid."
IMBERT. *Le Jaloux sans Amour, Act II., Sc. V.*—(*Le Chevalier.*)

" The spouse, not marriage, brings content or strife ;
Your husband hate, you'll hate your married life."

" C'est l'étoffe de la nature, que l'imagination a brodée."
VOLTAIRE. *Dictionnaire Philosophique, Art.* "*Amour*". (*Vol. VII., p.* 199.)
" Love is Nature's material embroidered by imagination."

" C'est l'imperfection de la nature qui est l'origine de l'art."
VAUVENARGUES. *Réflexions sur Divers Sujets, XII.*—"*Ne point sortir de son caractère.*"
" It is the imperfection of nature which is the origin of art."

" C'est l'insuffisance de notre être qui fait naître l'amitié, et c'est l'insuffisance de l'amitié même qui la fait périr."
VAUVENARGUES. *L'Esprit Humain, Livre I.*, § 35.
" It is the insufficiency of our being which gives birth to friendship, and the insufficiency of friendship itself which is its death-warrant."

" C'est l'opinion qui perd les batailles, et c'est l'opinion qui les gagne."
JOSEPH DE MAISTRE. *Soirées de St. Pétersbourg, Septième Entretien.*
" It is opinion that loses battles, and it is opinion that wins them."

" C'est la force et le droit qui règlent toutes choses dans le monde ; la force en attendant le droit."
JOUBERT. *Pensées, Maximes et Essais, Titre XV.*, 2.
" Force and right rule everything in this world ; force until right appears."

" C'est la paix que je veux, il n'importe à quel prix."
VOLTAIRE. *Les Pélopides, Act II., Sc. II.*—(*Hippodamie.*)
" It is peace I demand, be the price what it may."

" Les partisans de la paix à tout prix."
CHATEAUBRIAND. *Discours sur l'Emprunt de Cent Millions, Chambre des Députés, 25 Février*, 1823.
" The partisans of peace at any price."

" C'est la plus grande de toutes les foiblesses que de craindre trop de paroître foible."

BOSSUET. *Politique Tirée de l'Ecriture, Livre IV., Art. II.*, 3. (*Vol. X., p.* 355.)

" The greatest of all weaknesses is the excessive dread of appearing weak."

" C'est la profonde ignorance qui inspire le ton dogmatique."

LA BRUYÈRE. *Caractères, De la Société, LXXVI.*

" It is profound ignorance that inspires the dogmatic tone."

" C'est la source des combats des philosophes, dont les uns ont pris à tache d'élever l'homme en découvrant ses grandeurs, et les autres de l'abaisser en représentant ses misères."

PASCAL. *Pensées, Part II., Art. I.*, 5.

" We have here the origin of the disputes of the philosophers, whereof one party has set itself the task of elevating humanity by exhibiting its greatness, the other that of degrading it by exposing its pettiness."

" C'est le bonheur de vivre
Qui fait la gloire de mourir." VICTOR HUGO. *Le Dévouement.*

" 'Tis the delight in life
That makes it glorious to die."

" C'est le Coq Gaulois qui réveille le monde."

VICTOR HUGO. *Ode à la Colonne de la Place Vendôme.*

" The Gallic Cock it is that wakes the world."

" C'est magnifique, mais ce n'est pas la guerre."

GENERAL BOSQUET. (*On the Charge of the Light Brigade at Balaclava.*)

" It is magnificent, but it is not war."

" C'est notre père Tournemine,
Qui croit tout ce qu'il imagine."

ANON. *Quoted by Voltaire, Lettre à M. Duclos*, 7 *Juin*, 1762. (*Vol. X., p.* 545.)

" 'Tis Father Tournemine, in sooth,
Who always takes his dreams for truth."

" C'est par la gloire que les peuples libres sont menés à l'esclavage."

CHATEAUBRIAND. *Opinion sur la loi de recrutement, Chambre des Pairs*, 2 *Mars*, 1818.

" It is through glory that free peoples are led into slavery."

" C'est peu d'être agréable et charmant dans un livre ;
Il faut savoir encore et converser et vivre."

BOILEAU. *L'Art Poétique, IV.*, 123.

" Be bright and charming in a book, yet few will heed ;
Knowledge of life and intercourse is what we need."

" C'est pire qu'un crime, c'est une faute."

Generally attributed to FOUCHÉ, *but really said by* BOULAY DE LA MEURTHE. (*Vide Sainte-Beuve, M. de Talleyrand, Chap. II., Ed.* 1870, *p.* 79.)

" It is worse than a crime, it is a blunder."

"C'est pour les malheureux un homme de ressource :
Il leur prête sa plume et leur ferme sa bourse."

C. G. ÉTIENNE. *Les Deux Gendres, Act I., Sc. I.*—(*Comtois.*)

"He 's most useful to those to whom fortune 's perverse :
He lends them his pen, though he shuts up his purse."

"C'est pourtant une chose bien commode que les livres ! On y trouve de l'esprit tout fait."

C. G. ÉTIENNE. *Le Chaudronnier Homme d'Etat, Act III., Sc. II.*—(*Boudard.*)

"What convenient things books are ! You find your wit in them all ready made."

"C'est souvent du hasard que naît l'opinion ;
Et c'est l'opinion qui fait toujours la vogue."

LA FONTAINE. *Fables, VII.*, 15.—"*Les Devineresses.*"

"Opinion often is the child of chance ;
And 'tis opinion always sets the fashion."

"C'est toujours accord ou querelle :
(O misérable que je suis !)
Je ne saurais vivre avec elle,
Et sans elle aussi je ne puis." JEAN DESMARETS. *Stances.*

"First we make up, and than we fight :
(A miserable wretch am I !)
To live with her 's beyond me quite,
And yet without her I should die."

"C'est toujours un autre cœur qui nous fait sentir le nôtre."

SAURIN. *Les Mœurs du Temps, Sc. II.*—(*Cidalise.*)

"It is always another's heart that makes us feel our own."

"C'est trop contre un mari d'être coquette et dévote ; une femme devrait opter. LA BRUYÈRE. *Caractères, Les Femmes, XLI.*

"It is too severe on a husband for a woman to be given both to flirtation and devotion ; she should make her choice."

"C'est un brave à trois poils."

MOLIÈRE. *Les Précieuses Ridicules, Act I., Sc. XII.*—(*Mascarille.*)

"He is a hero of the first water."

"C'est un étrange rétrécissement de l'esprit que d'aimer une science pour haïr toutes les autres."

VOLTAIRE. *Lettres en vers et en prose, LXI.*—"*A M. Formont.*"

"It shows a curious narrowness of mind to love one science, only to hate all the others."

"C'est un foible roseau que la prospérité."

D'ANCHÈRES. *Tyr et Sidon, Act V.*—(*Phulter.*)

"Prosperity is but a feeble reed."

"C'est un grand signe de médiocrité de louer toujours modérément."

VAUVENARGUES. *Réflexions et Maximes, XII.*

"It is a great sign of mediocrity to vouchsafe moderate approval to everything."

" C'est un homme d'honneur, de piété profonde,
Et qui veut rendre à Dieu ce qu'il a pris au monde."

BOILEAU. *Satires, IX.*, 163.

" A man of honour he, of piety unshaken,
Who would give back to God what he from man has taken."

" (Mais) c'est un jeune fou qui se croit tout permis,
Et qui pour un bon mot, va perdre vingt amis."

BOILEAU. *Satires, IX.*, 22.

" Young fool, who thinks that all he does is right,
And for one quip a score of friends will spite! "

" C'est une dangereuse épargne
D'amasser trésor de regrets."

CHARLES D'ORLÉANS. *Rondel CLXXV.*

" A dangerous parsimony 'tis
To store up treasure of regrets."

" C'est une erreur de penser que le sang soit nécessaire à la conservation de la vie ; on ne peut trop saigner un malade."

LESAGE. *Gil Blas, II.*, 2.—(*Doctor Sangrado.*)

" It is quite a mistake to suppose that the blood is necessary for the preservation of life ; a patient cannot be bled too much."

" C'est une étrange chose de vous autres Messieurs les poètes, que vous condamniez toujours les pièces où tout le monde court, et ne disiez jamais du bien que de celles où personne ne va."

MOLIÈRE. *Critique de l'Ecole des Femmes, Sc. VII.*—(*Uranie.*)

" It is a curious characteristic of you poetical gentlemen, that you always condemn the plays which are drawing full houses, and never have a good word but for those which no one goes to see."

" (Et) c'est une folie à nulle autre seconde
De vouloir se mêler de corriger le monde."

MOLIÈRE. *Le Misanthrope, Act I., Sc. I.*—(*Philinte.*)

" He 's the most foolish of all foolish wights,
Who goes to work to set the world to rights."

" C'est une grande déformité de la nature qu'un vieillard amoureux."

LA BRUYÈRE. *Caractères, De l'Homme, CXI.*

" An old man in love is a monstrosity of nature."

" C'est une grande folie de vouloir être sage tout seul."

LA ROCHEFOUCAULD. *Maximes*, 231.

" It is the height of folly to wish to be wise by oneself."

" C'est une grande habileté que de savoir cacher son habileté."

LA ROCHEFOUCAULD. *Maximes*, 245.

" It is a great talent to be able to conceal one's talents."

" C'est une nécessité absolue pour l'homme de génie de sacrifier à la sottise."

CHATEAUBRIAND. *Révolutions Anciennes, Livre I., Part. II., Chap. IX.*

" It is an absolute necessity for the man of genius to sacrifice to folly."

" C'est une occasion qu'il faut prendre vite aux cheveux."
MOLIÈRE. *L'Avare, Act I., Sc. VII.*—(*Harpagon.*)
" This is an opportunity which we must seize at once by the hair."

" C'est une petite pluie qui mouille."
MME. DE SÉVIGNÉ. *Lettre* 1132, *à Mme. de Grignan*, 14 *Décembre*, 1689.
" It is the fine rain that soaks us through."

" C'était le défaut de ce prince de pousser à l'excès toutes les vertus."
VOLTAIRE. *Charles XII., Livre V.* (*Vol. V., p.* 290.)
" It was the defect of this prince that he pushed all his virtues to excess."

" Caton se la donna.
Socrate l'attendit."
LEMIERRE. *Barneveldt, Act IV., Sc. VII.* (*Le Stadthouder and Barneveldt.*)
" Cato did summon death.
Socrates waited for it."

" Ce bonheur est à moi, car c'est moi qui l'ai fait."
LAMARTINE. *Jocelyn, Première Époque*, 1 *Juin*, 1786.
" This happiness is mine, for I bestowed it."

" Ce corps malade."
MONTESQUIEU. *Lettres Persanes, XIX.*—(*Of the Ottoman Empire.*)
" This sickly body."

" Ce courage brillant, qu'en vous on voit paraître,
Sera maître de tout quand vous en serez maître."
VOLTAIRE. *Adélaïde du Guesclin, Act II., Sc. I.*—(*De Coucy.*)
" This brilliant courage that in you we see
Will master all if you its master be."

" Ce docteur est si expéditif, qu'il ne donne pas le temps à ses malades d'appeler des notaires." LESAGE. *Gil Blas, II.*, 2.
" The doctor is so expeditious that he does not even give his patients time to send for their solicitor."

" Ce fer au pied du trône en vain m'a su conduire ;
C'est encor peu de vaincre, il faut savoir séduire,
Flatter l'hydre du peuple, au frein l'accoutumer,
Et pousser l'art enfin jusqu'à m'en faire aimer."
VOLTAIRE. *Mérope, Act I., Sc. IV.*—(*Polyphonte.*)
" To the throne's steps all vainly with this sword a path I made ;
It little boots to vanquish ; I must claim seduction's aid,
Flatter the hydra-headed, make them docile to the rein,
And every art employ that I may their affection gain."

" (Mais encor) ce grand tout, ce grand tout que tu vois,
Qui ne sçait où tomber, tombera quelquefois."
JEAN BERTAUT. *Sur le Trépas de M. de Ronsard.* (*Ed.* 1891, *p.* 124.)
" Yet this great all that heaven and earth display,
Which hath not where to fall, shall fall one day."

" Ce monde-ci n'est qu'une œuvre comique
Où chacun fait ses rôles différens."
J. B. ROUSSEAU. *Epigrammes, Livre I.*, 18.
" This world is but a comedy
Where each one plays a different rôle."

" Ce n'est pas ce qui est criminel qui coûte le plus à dire, c'est ce qui est ridicule et honteux."
J. J. ROUSSEAU. *Les Confessions, Part. I., Bk. I.*
" It is not what is criminal that is the hardest to confess, but what is ridiculous and shameful."

" Ce n'est pas la rareté de l'argent, mais celle des hommes et des talents, qui rend un empire faible."
VOLTAIRE. *Charles XII., Livre I.* (*Vol. V., p.* 220.)
" It is not the scarcity of money, but the scarcity of men and talents which makes a state weak."

" Ce n'est pas sur leurs mœurs que je veux qu'on en cause,
Un vice, un déshonneur, font assez peu de chose ;
Tout cela dans le monde est oublié bientôt ;
Un ridicule reste, et c'est ce qu'il leur faut."
GRESSET. *Le Méchant, Act II., Sc. III.*—(*Cléon.*)
" Not of their morals would I have men chatter ;
A vice or a disgrace is no great matter ;
All this is by the world forgotten quick ;
Throw ridicule upon them, that will stick."

" Ce n'est point par effort qu'on aime,
L'amour est jaloux de ses droits ;
Il ne dépend que de lui-même,
On ne l'obtient que par son choix.
Tout reconnaît sa loi suprême :
Lui seul ne connaît point les lois."
J. B. ROUSSEAU. *Cantates, VII.*—" *Circé.*"
" Love does not come by our endeavour ;
He aye to waive his rights refuses ;
Of others independent ever,
He only visits where he chooses.
All men his law supreme obey ;
Him only does no law dismay."

" Ce n'est rien,
C'est une femme qui se noye."
LA FONTAINE. *Fables, III.*, 16.—" *La Femme Noyée.*"
" 'Tis nought,
'Tis but a woman who has drowned herself."

" Ce pendant que le fer est chault, il le fault battre."
RABELAIS. *Pantagruel, II.*, 31.
" Strike while the iron 's hot."

" (Et que) ce qu'on diffère est à demi rompu."
PIERRE CORNEILLE. *Polyeucte, Act I., Sc. I.*—(*Néarque.*)
" Postponed is half abandoned."

" Ce qu'on donne aux méchants, toujours on le regrette :
Pour tirer d'eux ce qu'on leur prête,
Il faut que l'on vienne aux coups ;
Il faut plaider, il faut combattre.
Laissez leur prendre un pied chez vous,
Ils en auront bientôt pris quatre."

LA FONTAINE. *Fables, II.*, 7.—" *La Lice et sa Compagne.*"

" Gifts to the wicked aye are cause of sorrow :
Try to get back the sums they borrow,
They'll go for you with tooth and claw ;
You have to fight, or go to law.
Give them one foot inside your door
And soon you'll find they've taken four."

" Ce qu'on nomme libéralité, n'est le plus souvent que la vanité de donner, que nous aimons mieux que ce que nous donnons."

LA ROCHEFOUCAULD. *Maximes*, 263.

" What we call liberality is often only the vanity of giving, which is dearer to us than what we give."

" Ce que femme veut, Dieu le veut."

DE MUSSET. *Le Fils du Titien, V.* (*Nouvelles, p.* 171.)

" What woman wills, God wills."

" Ce que l'on conçoit bien s'énonce clairement,
Et les mots pour le dire arrivent aisément."

BOILEAU. *L'Art Poétique, I.*, 153.

" What clearly we perceive we clearly can express,
And quickly come the words wherewith our thought to dress."

" Ce que vous dites là est du dernier bourgeois."

MOLIÈRE. *Les Précieuses Ridicules, Sc. V.*—(*Madelon.*)

" The view you express is terribly middle-class."

" Ce qui manque aux orateurs en profondeur, ils vous le donnent en longueur."

MONTESQUIEU. *Pensées Diverses.*

" What orators want in depth, they make up for in length."

" Ce qui nous plaît le mieux dans toute la nature,
Ce n'est pas ce qu'on voit, c'est ce qu'on se figure."

ABBÉ DELILLE. *L'Imagination, Chant IV.*

" That which in nature is most wont to please,
Is what one fancies, and not what one sees."

" Ce qui peut arriver de plus heureux aux hommes, c'est que le prince soit philosophe."

VOLTAIRE. *La Voix du Sage et du Peuple.* (*Vol. VI., p.* 5.)

" The happiest thing that can happen to a nation is to have a philosopher for its ruler."

" Ce sont des choses qui ont besoin qu'on les croie pieusement."

MOLIÈRE. *Georges Dandin, Act III., Sc. VIII.*—(*Georges Dandin.*)

" These are things which require a pious belief."

"Ce sont là jeux de prince :
On respecte un moulin : on vole une province."
ANDRIEUX. *Le Meunier de Sans-Souci.* (*Ed.* 1818, *Vol. III., p.* 208.)

"Princes' sports are these :
A mill they'll spare : a province they will seize."

"Ce sont les grands feux qui s'enflamment au vent, mais les petits s'esteignent si on ne les y porte à couvert."
ST. FRANÇOIS DE SALES. *Introduction à la Vie Dévote, III.*, 34.

"'Tis only great conflagrations that burn more fiercely in the wind : the small are extinguished unless we shelter them."

"Ce sont les petits malheurs de chacun qui composent le malheur général." MONTESQUIEU. *Arsace et Isménie.*

"It is each man's small misfortunes which make up the general misfortune."

"Les malheurs particuliers font le bien général, de sorte que plus il y a de malheurs particuliers, et plus tout est bien."
VOLTAIRE. *Candide, Chap. IV.* (*Vol. VIII., p.* 104.)

"Individual misfortunes produce general prosperity, so that the more individual misfortunes there are, the more everything is for the best."

"Ce temps, si court, a des langueurs mortelles
Quand l'âme oisive en compte les instans :
C'est le travail qui lui donne des ailes."
MARMONTEL. *Les Charmes de l'Etude.*

"Time that 's so short with mortal sloth doth move
Whene'er the soul its moments idly counts :
'Tis by toil only that on wings it mounts."

"Jours de travail ! seuls jours où j'ai vécu."
DE MUSSET. *La Nuit d'Octobre.* (*Poésies Nouvelles, p.* 121.)

"Those days of work ! days when alone I lived."

"Ce Tout-le-Monde qui a plus d'esprit que Voltaire et plus de poésie que Virgile."
JULES CLARETIE. *Pierrille, Part I., Chap. XIV.*

"This Everybody that has more wit than Voltaire, and more poetry than Virgil."

"Ceci tuera cela."
VICTOR HUGO. *Notre-Dame de Paris, Book V., Chap. I.* —(*L'Archidiacre.*)

"This will kill that."

"Celle mors est douce et saveureux
Où conkis est paradis et honeurs."
QUÊNES DE BETHUNE. *Chanson I.*, 27.—(*Scheler, Trouvères Belges*, 1876.)

"Sweet is the savour of that death
Which wins us paradise and fame."

"Celui-là fait le crime à qui le crime sert."
PIERRE CORNEILLE. *Médée, Act III., Sc. III.—(Médée.)*
"His is the crime who by the crime doth profit."

"Celui qui a de l'imagination sans érudition, a des ailes, et n'a pas de pieds." JOUBERT. *Pensées, Maximes et Essais, Titre IV.*, 39.
"He who has imagination without erudition, has wings, but no feet."

"Celui qui achète en gros la justice, la peut vendre en détail."
CARDINAL RICHELIEU. *Testament Politique, Part I., Chap. IV., Sec.* 1.
"He who buys justice wholesale is entitled to sell it retail."

"Celui qui aime et qui est aimé est à l'abri des coups du sort."
DE MUSSET. *Bettine, Sc. XI.—(Steinberg.)*
"Whoever loves and is loved is protected from the blows of fate."

"Celui qui fait croître deux brins d'herbe où il n'en croissait qu'un rend service à l'Etat."
VOLTAIRE. *Lettre à M. Moreau*, 1765. (*Vol. X., p.* 988.)
"Whoever makes two blades of grass to grow where only one grew before renders a service to the State."

"Celui qui fait l'offense est celui qui querelle."
MOLIÈRE. *Sganarelle, Sc. VI.—(La Femme de Sganarelle.)*
"He makes the quarrel who doth first offend."

"Celui qui met un frein à la fureur des flots
Sait aussi des méchants arrêter les complots.
Soumis avec respect à sa volonté sainte,
Je crains Dieu, cher Abner, et n'ai point d'autre crainte."
RACINE. *Athalie, Act I., Sc. I.—(Joad.)*
"Who on the furious waves doth put a rein
Can eke the plots of miscreants restrain.
Humbly submissive to His will divine,
Himself I fear; no other fear is mine."

"On craint Dieu sans craindre les hommes."
MASSILLON. *Petit Carême, Premier Dimanche, La Purification.*
"One fears God without fearing men."

"Celui qui meurt d'amour est sûr de son salut."
ROSTAND. *La Princesse Lointaine, Act IV., Sc. II. —(Frère Trophime.)*
"Who dies of love is sure of his salvation."

"Celuy est bien gardé qui de Dieu est gardé."
H. ESTIENNE. *Les Prémices, Epigramme XLI.*
"He is well guarded who by God is guarded."

"Ce que Dieu garde est bien gardé."
MME. DE SÉVIGNÉ. *Lettre* 792, *à Mme de Grignan*, 30 *Octobre*, 1680.
"What God guards is well guarded."

" Celuy meurt tous les jours qui languit en vivant."

PIERRARD POULET. *Charité.*

" He dieth every day who languisheth in living."

" Celuy qui révèle son secret à un ami indiscret, est plus indiscret que l'indiscret mesme."

MADELEINE DE SCUDÉRI. *Nouvelles Conversations de Morale. De la Confiance.* (*Ed.* 1688, *p.* 750.)

" He who reveals his secret to an indiscreet friend, is more indiscreet than the indiscreet one."

" (Qui se mêlent aux cris perçants
Des) cent voix de la Renommée."

VOLTAIRE. *Epîtres, LV.—Au Roi de Prusse.*

" The hundred voices of Renown
Mingle therewith their piercing cries."

" Cependant il vaut mieux sucrer nostre moutarde ;
L'homme pour un caprice est sot qui se hazarde."

MATHURIN REGNIER. *Satyres, II.* (*Ed.* 1617, *p.* 5.)

" Our mustard should be sugared ; ape not him
Who runs a risk to gratify a whim."

" Certaine maladie qu'ilz nommoient faulte d'argent."

RABELAIS. *Pantagruel, IV.*, 35.

" A certain complaint known as lack of money."

" Ces malheureux rois,
Dont on dit tant de mal, ont du bon quelquefois."

ANDRIEUX. *Le Meunier de Sans-Souci.* (*Ed.* 1818, *Vol. III., p.* 205.)

" These wretched kings,
Of whom all men speak ill, have oft some good in them."

" Ces rois nés valets de leurs propres ministres."

BOILEAU. *Epîtres, VIII.*, 42.

" These kings born serving-men to their own ministers."

" Ces vains mausolées
Par qui, malgré l'injure et des temps et du sort,
La vanité des grands triomphe de la mort."

VOLTAIRE. *La Henriade, Chant VI.*

" By these vain monuments,
In spite of Fate and Time's destroying breath,
The great man's vanity doth conquer death."

" Cet âge est sans pitié."

LA FONTAINE. *Fables, IX.*, 2.—" *Les deux Pigeons.*"

" This age is pitiless."

" Cette défiance
Est toujours d'un grand cœur la dernière science :
On le trompe longtemps."

RACINE. *Britannicus, Act I., Sc. IV.*—(*Britannicus.*)

" This mistrust
Is the last lesson learnt by noble souls :
Long time may men deceive them."

"Cette gloire est aux dieux :
Ainsi que le bonheur, la vertu nous vient d'eux."
VOLTAIRE. *Mérope, Act V., Sc. VIII.*—(*Egisthe.*)

"The gods this glory claim :
As happiness, so virtue from them came."

"(C'est) cette voix du cœur, qui seule au cœur arrive."
DE MUSSET. *A la Malibran, XVIII.*—(*Poésies Nouvelles, p.* 103.)

"'Tis the heart's voice alone can reach the heart."

"Ceux de qui la conduite offre plus à rire,
Sont toujours, sur autrui, les premiers à médire."
MOLIÈRE. *Tartuffe, Act I., Sc. I.*—(*Dorine.*)

"'Tis those whose conduct most doth raise a smile
Are readiest aye their neighbours to revile."

"Ceux qui nous font acheter leur probité ne nous vendent ordinairement que leur honneur."
VAUVENARGUES. *Réflexions et Maximes*, 49.

"Those who make us pay for their honesty, generally sell us their honour only."

"Ceux qui parlent beaucoup savent prouver très peu."
DE MUSSET. *A quoi rêvent les jeunes filles, Act II., Sc. I.*—(*Laërte.*)

"Those who speak much can very little prove."

"Ceux qui sont dans le monde comme spectateurs, souvent le connaissent mieux que ceux qui y sont comme acteurs."
BOSSUET. *Pensées Chrétiennes et Morales, XXX.* (*Vol. IV., p.* 789.)

"Those who are in the world as spectators, often know it better than those who are there as actors."

"Ceux qui veulent gloser, doivent bien regarder chez eux s'il n'y a rien qui cloche."
MOLIÈRE. *Les Fourberies de Scapin, Act II., Sc. I.*—(*Argante.*)

"Those who would carp at others, should first make sure that they are not themselves open to criticism."

"Chacun aime à sa guise, et ce n'est pas là ma méthode."
MOLIÈRE. *Le Sicilien, Sc. VII.*—(*Don Pèdre.*)

"Each loves in his own way; that is not mine."

"Chacun au bien aspire,
Chacun le bien désire,
Et le désire sien."
AGRIPPA D'AUBIGNÉ. *Pièces Epigrammatiques, XLIX.*

"Each one to good aspires,
Each one the good desires,—
And wants it all himself."

"Chacun croit fort aisément
Ce qu'il craint et ce qu'il désire."
LA FONTAINE. *Fables, XI.*, 6.—"*Le Loup et le Renard.*"
"Each man easily believes
What he desires and what he fears."

"Comme on croit aisément au bonheur qu'on désire."
DELAVIGNE. *Louis XI., Act III., Sc. X.*—(*Nemours.*)
"'Tis easy to believe in that which we desire."

"Chacun dit du bien de son cœur, et personne n'en ose dire de son esprit." LA ROCHEFOUCAULD. *Maximes*, 98.
"Every one speaks well of his heart, but no one dares to speak well of his intelligence."

"Chacun pour soy et Dieu pour tous."
H. ESTIENNE. *Les Prémices, Epigramme CXXX.*
"Every one for himself and God for us all."

"Chacun se dit ami; mais fou qui s'y repose.
Rien n'est plus commun que ce nom,
Rien n'est plus rare que la chose."
LA FONTAINE. *Fables, IV.*, 17.—"*Parole de Socrate.*"
"Each calls himself thy friend; fool if thereto thou credence bring.
Nothing 's more common than the name,
And nothing rarer than the thing."

"Chacun son métier,
Les vaches seront bien gardées."
FLORIAN. *Fables, I.*, 12.—"*Le Vacher et le Garde-chasse.*"
"Each to his trade,
Then will the cows be tended well."

"Chacun tourne en réalités,
Autant qu'il peut, ses propres songes:
L'homme est de glace aux vérités,
Il est de feu pour les mensonges."
LA FONTAINE. *Fables, IX.*, 6.—"*Le Statuaire et la Statue de Jupiter.*"
"To turn into realities
His visions each one doth desire:
Towards truth humanity is ice,
For falsehoods it is all on fire."

"Chacun veut en sagesse ériger sa folie,
Et se laissant régler à son esprit tortu
De ses propres défauts se fait une vertu."
BOILEAU. *Satires, IV.*, 42.
"His folly into wisdom each erects,
And guided by his own distorted mind
Doth in his own defects a virtue find."

"Chapeau bas! chapeau bas!
Gloire au Marquis de Carabas."
BÉRANGER. *Le Marquis de Carabas.*
"Doff your caps! hurrah! hurrah!
For the noble Marquis of Carabas."

"Chaque révolution est à la fois la conséquence et le principe d'une autre."

CHATEAUBRIAND. *Révolutions Anciennes, Livre I., Part I., Chap. LXVIII.*

"Every revolution is at once the consequence and the starting-point of another."

"Charité bien ordonnée commence par soy-même."

MONTLUC. *La Comédie de Proverbes, Act III., Sc. VII.—(Le Prévost.)*

"Well-ordered charity begins at home."

"Chascun parla d'amour ainsi qu'il l'entendit.
Je dis ce que mon cœur, ce que mon mal me dit,
Que celuy ayme peu, qui ayme à la mesure."

LA BOËTIE. *Sonnets, XI.*

"Each spoke of love as did to him seem best,
But I, for so my sorrowing heart confessed,
Said, 'Little loves he who by measure loves'."

"Chasque âge a ses humeurs, son goust et ses plaisirs,
Et comme nostre poil blanchissent nos désirs."

MATHURIN REGNIER. *Satyres, V.* (*Ed.* 1617, *p.* 21.)

"Each age its moods, tastes, pleasures has displayed,
And as our hair grows white our passions fade."

"Le temps qui change tout change aussi nos humeurs.
Chaque âge a ses plaisirs, son esprit et ses mœurs."

BOILEAU. *L'Art Poétique, III.*, 373.

"Time changes all things and our humours change with it.
Each age its pleasures has, its manners and its wit."

"Chassez le naturel, il revient au galop."

NÉRICAULT-DESTOUCHES. *Le Glorieux, Act III., Sc. V.—(Lisette.)*

"You may drive nature out, but she 's back in a trice."

"Chassez les préjugés par la porte, ils reviendront par la fenêtre."

FREDERIC THE GREAT. *Lettre à M. de Voltaire*, 19 *Mars*, 1771.

"Drive prejudices out of the door and they will come back through the window."

"Chastes sont les oreilles,
Encore que les yeux soient fripons."

LA FONTAINE. *Contes et Nouvelles.*—"*Le Tableau.*"

"The ears are chaste,
E'en though the eyes be bold."

"Elles étaient plus chastes des oreilles que de tout le reste du corps."

MOLIÈRE. *Critique de l'Ecole des Femmes, Sc. III.—(Uranie.)*

"Their ears were more chaste than all the rest of the body."

"Je vois qu'il faut singulièrement respecter les oreilles du petit sexe, car c'est la seule chose qu'il ait de chaste."
HONORÉ DE BALZAC. *Physiologie du Mariage, Méditation VII.* (*P.* 116.)

"I see that we must be scrupulously respectful to the ears of the weaker sex, for there is nothing else about them that is chaste."

"Il n'y a rien de si vertueux que l'oreille d'une femme dépravée."
DE MUSSET. *Lorenzacchio, Act IV., Sc. IV.*—(*Le Cardinal.*)

"There is nothing so virtuous as the ear of an abandoned woman."

"Chat eschaudé craint l'eau froide."
MONTLUC. *La Comédie de Proverbes, Act I., Sc. VI.*—(*Macée.*)

"The scalded cat dreads cold water."

"(Lors feras) chatiaus en Espaigne."
GUILLAUME DE LORRIS. *Le Roman de la Rose, line* 2530. (*Ed.* 1878.)

"Then castles wilt thou build in Spain."

"Tout à part moi en mon penser m'enclos,
Et fais chasteaulx en Espaigne et en France."
CHARLES D'ORLÉANS. *Rondel CIX.*

"Wrapped in my thoughts, myself forgot,
I castles build in Spain and France."

"De quoy sert-il de bastir des chasteaux en Espagne, puisqu'il faut habiter en France?"
ST. FRANÇOIS DE SALES. *Lettre* 856. *A une Dame.*

"What use is it building castles in Spain, seeing that one must live in France?"

"Chercher à connaître
N'est souvent qu'apprendre à douter."
MME. DESHOULIÈRES. *Réflexions Diverses.*

"You seek to know,
And ofttimes only learn to doubt."

"Cherchons la femme."
ALEXANDRE DUMAS PÈRE. *Les Mohicans de Paris, Vol. II., Chap. XI.*—(*M. Jackal.*)

"Let us look for the woman."

"(Histoire composée par le Loyal Serviteur des faits, gestes, triomphes et prouesses du bon) Chevalier sans paour et sans reproche, le gentil Seigneur de Bayart."
ANON. (*Title of a book printed in* 1527, *three years after Bayard's death, the author of which is known only as the* LOYAL SERVITEUR.)

"The chronicle, compiled by the Loyal Servant, of the exploits, achievements, triumphs and feats of arms of the Knight without fear and without reproach, the noble Lord of Bayart."

'Chez les amis tout s'excuse, tout passe;
Chez les amants tout plaît, tout est parfait;
Chez les époux tout ennuie et tout lasse;
Le devoir nuit: chacun est ainsi fait."

LA FONTAINE. *Contes et Nouvelles.*—"*Belphégor.*"

"'Twixt friends 'tis all excuse and condonation;
'Twixt lovers all delight, all admiration;
Husband and wife are with each other sated;
Duty does harm: thus is mankind created."

'Chien hargneux a tousiours les oreilles deschirées."

MONTLUC. *La Comédie de Proverbes, Act II., Sc. III.—(Alaigre.)*

"You may know the snappish cur by his torn ears."

'Chloé, belle et poète, a deux petits travers:
Elle fait son visage et ne fait pas ses vers."

ECOUCHARD LEBRUN. *Epigrammes, I.*, 9.[1]

"Chloe, poetess and beauty, is in two small things perverse;
She makes up her own complexion, but she writes not her own verse."

'Chose bien commune et vulgaire entre les humains est le malheur d'aultruy entendre, prévoir, cognoistre et prédire. Mais, ô que chose rare est son malheur propre prédire, cognoistre, prévoir et entendre!" RABELAIS. *Pantagruel, III.*, 15.

"A thing of the commonest and most ordinary is it among mankind to understand, foresee, recognise and predict the misfortunes of others. But oh! how rare a thing to predict, recognise, foresee and understand one's own misfortunes!"

'Chose qui plaist est à demy vendue."

CHARLES D'ORLÉANS. *Rondel CLXXXIV.*

"The ware that pleaseth is as good as sold."

'Chronique scandaleuse."

CLAUDE LE PETIT. *Title of a Satire published in* 1668.
NÉRICAULT DESTOUCHES. *L'Obstacle Imprévu, Act II., Sc. I.—(Pasquin.)*

"A scandalous tale."

'Ci faut le livre Maistre Wace;
Qu'in velt avant fere, s'in face."

ROBERT WACE. *Le Roman de Rou, line* 16,546.

"Here endeth Master Wace his book;
Who wanteth more to himself must look."

'Ci-gît Piron, qui ne fut rien.
Pas même Académicien."

PIRON. *Mon Epitaphe.*

"Here lies Piron: a man of naught was he:
Not e'en a member of th' Academy."

[1] This epigram is often quoted "Eglé, belle et [illegible]

"Cicéron, qui d'un traître a puni l'insolence,
Ne sert la liberté que par son éloquence :
Hardi dans le sénat, faible dans le danger,
Fait pour haranguer Rome, et non pour la venger."
VOLTAIRE. *La Mort de César, Act II., Sc. IV.*—(*Brutus.*)

"Tully, who hath chastised a traitor's insolence,
Serveth not liberty but by his eloquence :
Bold in the senate house ; feeble when danger shows;
Made to harangue Rome, not to lead her 'gainst her foes."

"Cil due vassals, ki tant cunquistrent,
Tant orent terres, è tant pristrent;
Emprès la mort, de lor enor,
N'ont cescuns fors sa lunguor."
ROBERT WACE. *Roman de Rou, line* 53.

"These heroes twain, these conquerors grand,
Who took and kept full many a land,
Yet after death, for all their toil
Have each but their own length of soil."

"(Apprenez moi à) cognoistre mouscles en lait."
RABELAIS. *Pantagruel, III.*, 22.

"Teach me to recognise flies in the milk."

"Combien d'esprits de bas étage
Ont dû leur renom parmi nous
A la précaution très sage
De n'avoir fréquenté qu'un étage au-dessous!"
LE BAILLY. *Nouvelles Fables, II.*, 4.—"*Les deux Cirons.*"

"How many second-storey brains
All their renown amongst us owe
To always wisely taking pains
To choose their audience from the floor below!"

"Combien tout change chez les hommes! Combien ce qui était faux devient vrai selon les temps!"
VOLTAIRE. *Essai sur les Mœurs et l'Esprit des Nations, Chap. XXXI.* (*Vol. IV., p.* 249.)

"How all things change among men! How what was false becomes true with the flight of time!"

"(Mais), comme c'est le sort qui nous donne une femme,
Je dis que l'on doit faire ainsi qu'au jeu de dés,
Où, s'il ne vous vient pas ce que vous demandez,
Il faut jouer d'adresse, et, d'une âme réduite,
Corriger le hasard par la bonne conduite."
MOLIÈRE. *Ecole des Femmes, Act IV., Sc. VIII.*—(*Chrysalde.*)

"But since 'tis chance that doth our wives bestow,
Methinks we should a hint from dicing take,
Where, if the throw you want you cannot make,
You use your skill, and, with a chastened mind,
[redacted] careful conduct, fate unkind."

"Comment, coquin! demander de l'argent à une personne de ma qualité?"

MOLIÈRE. *Les Précieuses Ridicules, Sc. VIII.*—(*Mascarille.*)

"What, you rogue! would you ask for money from a person of my quality?"

"(Et) comment se fait-il que sans y trébucher
Sur ses propres débris l'homme puisse marcher?"

DE MUSSET. *Lettre à Lamartine.* (*Poésies Nouvelles, p.* 87.)

"How is't that oft, by ne'er a slip delayed,
O'er his own ruins man his path hath made?"

"Comment se porte Mme. Dimanche?"

MOLIÈRE. *Le Festin de Pierre, Act IV., Sc. III.*—(*Don Juan.*)

"How is Mme. Dimanche?"

"Comptoit sans son hoste." RABELAIS. *Gargantua, I.*, 11.

"He reckoned without his host."

"(Je suis ce grand docteur, nommé Fontanarose,)
Connu dans l'univers—et—dans mille autres lieux."

SCRIBE. *Le Philtre, Act I., Sc. V.*—(*Fontanarose.*)

"The great doctor am I, by name Fontanarose;
The whole universe knows me—and—thousands besides."

"Contre fortune bon cœur."

LEGRAND. *La Famille Extravagante, Divertissement.*—(*Saint Germain.*)

"Good heart against bad fortune."

"Contre la médisance il n'est point de rempart,
A tous les sots caquets n'ayons donc nul égard;
Efforçons-nous de vivre avec toute innocence,
Et laissons aux causeurs une pleine licence."

MOLIÈRE. *Tartuffe, Act I., Sc. I.*—(*Cléante.*)

"'Gainst slander man in vain a rampart rears,
To cackling fools, then, let us close our ears;
Be it our aim in innocence to live,
And to the chatterers fullest licence give."

"Convier quelqu'un, c'est se charger de son bonheur pendant tout le temps qu'il est sous notre toit."

BRILLAT-SAVARIN. *Physiologie du Goût, Aphorismes du Professeur, XX.*

"To issue an invitation is to render ourselves responsible for our guest's happiness for as long as he is under our roof."

"Cors sans chief ne vaut riens à redouter, ni gent sanz roy."

JOINVILLE. *Histoire de Saint Louis, LIII.* (*Ed. Paris*, 1761, *p.* 57.)

"A heart without a head need never be feared, nor a people without a king."

"Corsaires à corsaires,
L'un l'autre s'attaquant, ne font pas leurs affaires."
MATHURIN REGNIER. *Satyres, XII.* (*Ed.* 1617, *p.* 62.)

"When a thief
A thief attacks, their business comes to grief."

"Courtes lettres et longues amitiés, est ma devise."
VOLTAIRE. *Lettre à M. de Cideville*, 8 *Mars*, 1732. (*Vol. IX., p.* 76.)

"Short letters and long friendships, is my motto."

"Courtisans de la gloire, écrivains ou guerriers,
Le sommeil est permis, mais c'est sur des lauriers."
VOLTAIRE. *Poésies Mêlées, XXX.—A. M. Linant.*

"Writers or warriors who'd climb glory's steep,
Only upon your laurels may ye sleep."

"Covoitise, qui est racine de toz mals."
VILLE-HARDOUIN. *La Conquête de Constantinople, LVI.*, § 253.

"Covetousness, the root of all evils."

"Crève, crève! cela t'apprendra une autre fois à te jouer de la Faculté."
MOLIÈRE. *Le Malade Imaginaire, Act III., Sc. III.*—(*Argan.*)

"Die, die! That will teach you next time to make a mockery of the Profession."

"Croire tout découvert est une erreur profonde;
C'est prendre l'horizon pour les bornes du monde."
LEMIERRE. *L'Utilité des Découvertes.*

"Not all's discovered: 'tis a grave mistake
If for the world's end you th' horizon take."

"Croyez-moi, la prière est un cri d'espérance."
DE MUSSET. *L'Espoir en Dieu.* (*Poésies Nouvelles, p.* 136.)

"Prayer, do not doubt me, is a cry of hope."

"(Les autres, comptant sur l'or et les diamants, ont cessé de) cultiver les véritables mines, qui sont l'agriculture et les manufactures."
VOLTAIRE. *Essai sur les Mœurs et l'Esprit des Nations, Chap. CL.* (*Vol. IV., p.* 725.)

"The others, counting on gold and diamonds, have ceased to develop the true mines of wealth—agriculture and manufactures."

"Cy gist ma femme, ah! qu'elle est bien
Pour son repos et pour le mien."
DU LORENS. *Epitaph on his wife.* (*Preface to the Geneva ed.*, 1868.)

"Here lies my wife; 'tis doubtless best,
For she and I are both at rest."

"D'autres temps, d'autres soins."
RACINE. *Mithridate, Act III., Sc. I.*—(*Mithridate.*)

"With other times come other interests."

" D'ordinaire il en est pour les choses littéraires comme pour les choses d'argent ; on ne prête qu'aux riches."

EDOUARD FOURNIER. *L'Esprit des autres, Chap. IV.*

" As a rule it is the same in literary matters as in money matters : people only lend to the rich."

" D'où vient, cher Le Vayer, que l'homme le moins sage
Croit toujours seul avoir la sagesse en partage,
Et qu'il n'est point de fou, qui, par belles raisons,
Ne loge son voisin aux Petites-Maisons ? "

BOILEAU. *Satires, IV., 1.*

" Why is it that the unenlightened mind
Thinks aye that wisdom 's to itself confined ;
That there 's no madman but is quite assured
His neighbour should in Bedlam be immured ! "

" D'un cœur qu'on a quitté l'on veut être encor maître ;
Il est de faux jaloux, j'en trouve chaque jour ;
Et l'amour-propre fait peut-être
Autant de tyrans que l'amour."

IMBERT. *Le Jaloux sans Amour, Act I., Sc. III.—(Le Chevalier.)*

" We still would rule the heart that we have quitted ;
That there 's false jealousy each day doth prove,
And love of self perchance has fitted
As many manacles as love."

" D'un laurier différé la gloire n'est pas moindre."

HARDY. *Cornélie, Act III., Sc. I.—(Bentivole.)*

" Laurels deferred bring no diminished fame."

" D'un magistrat ignorant
C'est la robe qu'on salue."

LA FONTAINE. *Fables, V., 14.—" L'Ane portant des Reliques."*

" With an unlearned judge
'Tis to the robe we bow."

" D'un siècle sans espoir naît un siècle sans crainte."

DE MUSSET. *Rolla, I. (Poésies Nouvelles, p. 3.)*

" From an age without hope springs an age without fear."

" D'une bouche qui rit on voit toutes les dents."

VICTOR HUGO. *Le Roi s'amuse, Act I., Sc. III.—(M. de Cossé.)*

" A laughing mouth doth all its teeth display."

" Dans cette triste vie
Où de revers si prompts la victoire est suivie,
Où nos plus doux plaisirs deviennent nos bourreaux,
L'étude, après l'amour, est le meilleur des maux."

DELAVIGNE. *Epître à Messieurs de l'Académie Française.*

" In this sad life
Where victory's self is with reverses rife,
Where even our most cherished pleasure kills,
Next to love, study is the best of ills."

" Dans ces grandes crises, le cœur se brise ou se bronze."
HONORÉ DE BALZAC. *La Maison du Chat-qui-pelote*, *p.* 75.
" In such great crises, the heart is either broken or bronzed."

" Dans l'âge où l'on est aimable
Rien n'est si beau que d'aimer."
MOLIÈRE. *La Princesse d'Elide*, *Prologue*, *Sc. I.*—(*L'Aurore.*)
" At the age when one may still be loved,
There 's nothing better than to love."

" Dans l'art dangereux de rimer et d'écrire,
Il n'est point de degrés du médiocre au pire."
BOILEAU. *L'Art Poétique*, *IV.*, 31.
" In rhyming and in writing, art accurst,
There are no steps 'twixt passable and worst."

" Dans la bouche d'une femme non n'est que le frère aîné de oui."
VICTOR HUGO. *Lucrèce Borgia*, *Act III.*, *Sc. I.*—(*Gubetta.*)
" In the mouth of a woman 'No' is only the elder brother of 'Yes'."

" Dans la corruption le luxe prend racine ;
Du luxe l'intérêt tire son origine ;
De l'intérêt provient la dureté du cœur."
FABRE D'EGLANTINE. *Le Philinte de Molière*, *Act I.*, *Sc. IV.* (*Eliante.*)
" 'Tis in corruption luxury takes root ;
Self-interest is of luxury the fruit,
And the hard heart doth from self-interest spring."

" Dans la grange tout semble paille ; le bon grain est mêlé et caché dedans."
BOSSUET. *Pensées Chrétiennes et Morales*, *XXIX.* (*Vol. IV.*, *p.* 788.)
" In the barn all seems straw ; the good grain is mixed with it and hidden under it."

" Dans la naissance des sociétés ce sont les chefs des républiques qui font l'institution ; et c'est ensuite l'institution qui forme les chefs des républiques."
MONTESQUIEU. *Grandeur et Décadence des Romains*, *Chap. I.*
" In the infancy of societies it is the chiefs of the state who shape its institutions, and later it is the institutions that form the chiefs of the state."

" Dans la voix du mourant c'est Dieu que l'on écoute."
LAMARTINE. *Jocelyn*, *Cinquième Époque*, 6 *Août*, 1795, *au soir.*
" In the voice of the dying 'tis God that we hear."

" Dans le monde il n'est rien de beau que l'équité :
Sans elle la valeur, la force, la bonté,
Et toutes les vertus dont s'éblouit la terre,
Ne sont que faux brillants, et que morceaux de verre."
BOILEAU. *Satires*, *XI.*, 71.
" Save justice there is nothing fair on earth :
Without her, kindliness and strength and worth
And all things else which men as virtues class,
Are but false diamonds and bits of glass."

" Dans le royaume des aveugles les borgnes sont rois."
J. J. ROUSSEAU. *Les Confessions, Part I., Book V.*
" In the kingdom of the blind the one-eyed are kings."

" Dans le siècle où nous sommes,
Est-ce au pied du savoir qu'on mesure les hommes ? "
BOILEAU. *Satires, VIII.*, 175.
" In this benighted age
Who is there measures men by wisdom's gauge ? "

" Dans le siècle où nous sommes,
L'art de réussir est de flatter les hommes."
C. G. ETIENNE. *Bruïs et Palaprat, Sc. I.—(Bruïs.)*
" In the age in which we live
'Tis flattery only that success can give."

" Dans le siècle où nous sommes
On ne donne rien pour rien."
MOLIÈRE. *L'Ecole des Femmes, Act III., Sc. II.—(Agnès.)*
" In these times of ours
Nothing for nothing is the rule."

" Dans le vieux temps
Les Princesses étaient fidèles,
Et les sièges duraient dix ans."
DE BONNARD. *Epitre à Zéphyrine.* (*Ed.* 1791, *p.* 75.)
" In the distant past
Princesses aye were faithful found,
And every siege ten years did last."

" Dans les chemins connus on marche à petits pas,
Et quand on sait le terme, on est moins vite las."
LAMARTINE. *Jocelyn, Epilogue.*
" Along a beaten track we move with footsteps slow,
And weary not so quickly when our goal we know."

" Dans les cœurs vertueux l'amour naît du devoir."
NÉRICAULT-DESTOUCHES. *Le Curieux Impertinent, Act IV., Sc. IX.—(Damon.)*
" In virtuous hearts love is of duty born."

" Dans les espaces immenses de l'erreur, la vérité n'est qu'un point. Qui l'a saisi, ce point unique ? "
MARMONTEL. *Bélisaire, Chap. XV.* (*Ed.* 1819, *Vol. VII., p.* 165.)
" In the immeasurable realms of error truth is but a point. Who has seized this single point ? "

" Dans les grandes actions il faut uniquement songer à bien faire, et laisser venir la gloire après la vertu."
BOSSUET. *Oraison Funèbre de Louis de Bourbon.* (*Vol V., p.* 355.)
" In all great actions we should think solely of doing right, and let glory follow after virtue."

"Dans les premières passions les femmes aiment l'amant, et dans les autres elles aiment l'amour."

LA ROCHEFOUCAULD. *Maximes*, 471.

"In her first passion woman loves her lover,
In all the others all she loves is love."
—(*Byron, Don Juan, III.*, 3.)

"Dans un petit couvent, loin de toute pratique,
Je la fis élever selon ma politique ;
C'est-à-dire, ordonnant quels soins on emploîroit
Pour la rendre idiote autant qu'il se pourroit."

MOLIÈRE. *L'Ecole des Femmes, Act I., Sc. I.*—(*Arnolphe.*)

"In a small convent, far from haunts of man,
She was brought up according to my plan ;
That is, I showed them what their course should be
To make her stupid to the last degree."

"Dans un poète il y a, je crois, une jolie femme de la pire espèce."

HONORÉ DE BALZAC. *Illusions perdues, Vol. III., p.* 144. (*Eve Séchard.*)

"In every poet there is, I think, hidden a pretty woman of the worst kind."

"De cheval donné tousjours regardoit en la gueulle."

RABELAIS. *Gargantua, I.*, 11.

"He always looked a gift horse in the mouth."

"De chiens, d'oyseaulx, d'armes, d'amours,
—Chascun le dit à la vollée—
Pour ung plaisir mille doulours."

VILLON. *Le Grant Testament, st. LIV., line* 622.

"With hound and hawk, in love and fight,
—From lip to lip the dictum flies,—
A thousand griefs for each delight."

"De conclure, par la suffisance d'une vie particulière, quelque suffisance à l'usage public, c'est mal conclure."

MONTAIGNE. *Essais, III.*, 9. (*P.* 241.)

"To conclude, from capacity in a private station, a certain capacity for public life, is to draw a wrong conclusion."

"De jeune hermite viell diable." RABELAIS. *Pantagruel, IV.*, 64.

"A young monk makes an old devil."

"(Pour les vaincre il nous faut) de l'audace, encore de l'audace, toujours de l'audace, et la France est sauvée."

DANTON. *Discours dans l'Assemblée Législative*, 2 *Septembre*, 1792.

"To overcome them we need audacity, and again audacity and always audacity, and France will be saved."

"De l'homme qui doute à celui qui renie, il n'y a guère de distance."

DE MUSSET. *Confession d'un Enfant du Siècle, IV.*, 6. (*P.* 249.)

"From the man who doubts to the man who denies there is only a step."

"De la panse vient la danse et où faim règne force exule."
RABELAIS. *Gargantua, I.*, 32.
"After the dinner comes the dance, and where hunger reigns vigour is banished."

"(Mais) de tous les plaisirs, le plaisir le plus doux
C'est de se voir loué de ceux que chacun loue."
LA FONTAINE. *Madrigaux, III.*
"The sweetest of all joys that can befall
Is praise from one that earneth praise from all."

"De toutes choses ne m'est demeuré que l'honneur et la vie qui est saulve."
FRANÇOIS I. *Lettre à sa mère, après la bataille de Pavie.* (*Champollion-Figeac, Captivité du roi François I., p.* 128.)
"Of all I possessed nought is left me save my honour and my life."

"Charles-Quint portait envie
A ce roi plein de valeur
Qui s'écriait à Pavie
'Tout est perdu fors l'honneur'."
BÉRANGER. *Le bon Français.*
"That mighty monarch Charles of Spain
Was envious of the valorous king
Who at Pavia did complain,
'Save honour, I've lost everything'."

"De toutes les ruines du monde, la ruine de l'homme est assurément la plus triste à contempler."
THÉOPHILE GAUTIER. *Mademoiselle de Maupin, p.* 149. (*Ed. Charpentier*, 1878.)
"Of all the ruins in the world, the ruin of man is certainly the saddest to contemplate."

"De toutes les sœurs de l'amour, l'une des plus belles est la pitié."
DE MUSSET. *Confession d'un Enfant du Siècle, I.*, 6. (*P.* 58.)
"Of all Love's sisters one of the fairest is Pity."

"Défendez-moi des miens."
VOLTAIRE. *Troisième Discours sur l'Homme.*
"Save me from my friends."

"Demi fet a qui bien commence."
THIBAUT. *Li Romanz de la Poire, line* 327.
"Well begun is half done."

"Depuis quand l'action nuit-elle à la pensée?"
DE MUSSET. *Le Songe d'Auguste, Sc. III.*—(*Mécène.*)
"Since when has action ever injured thought?"

"Des dehors affectés un sage se défie,
Rien n'échappe aux regards de la philosophie."
DE BIÈVRE. *Le Séducteur, Act I., Sc. I.*
"Of outside show the sage mistrust displays,
Naught can be hid from wisdom's piercing gaze."

" Des enfants de Japhet toujours une moitié
Fournira des armes à l'autre."
LA FONTAINE. *Fables, II.*, 6.—" *L'Oiseau blessé d'une Flèche.*"

" Of Japhet's sons one half will e'er be found
Arming the other half."

" Des états la sombre origine,
Les progrès, l'éclat, la ruine
Repassent encore sous nos yeux ;
Et, présens à tout, nous y sommes [1]
Contemporains de tous les hommes,
Et citoyens de tous les lieux."
HOUDART DE LA MOTTE. *Ode à Messieurs de l'Académie Française.*

" The birth obscure of every nation,
Its progress, glory, degradation
Before our eyes thou dost unfold,
And, recking nought of time, we stand
Coeval with the great of old,
And citizens of every land."

" Des grandes amitiés naissent les grandes inimitiés; des santés vigoureuses les mortelles maladies."
CHARRON. *Sur la Sagesse, Livre I., Chap. XIV.*

" From firm friendships spring strong antipathies; from vigorous health incurable diseases."

" Des jugements d'autrui nous tremblons follement ;
Et chacun l'un de l'autre adorant les caprices,
Nous cherchons hors de nous nos vertus et nos vices."
BOILEAU. *Epître III.*, 28.

" Of others' judgments we betray unreasoning fear ;
And each of other worshipping the fond devices,
We seek outside ourselves our virtues and our vices."

" Dès le premier rayon du soleil qui nous luit,
Nous courons au trépas, et la Parque nous suit."
HARDY. *Panthée, Act V., Sc. II.*—(*Cirus.*)

" Since the first ray of sunlight on us shone,
Fate following, towards death we hurry on."

" Tous tes pas sont faux pas, tu ne fais pas de pas
Que ces pas, pas à pas, ne mènent au trépas."
BRÉBEUF. *Vers Retournés.* (*Ed.* 1658, *p.* 137.)

" All thy steps are false steps, not a step dost thou take
But these steps, step by step, do thy death nearer make."

" Chaque instant de la vie est un pas vers la mort."
PIERRE CORNEILLE. *Tite et Bérénice, Act V., Sc. I.*—(*Tite.*)

" Each moment of life is a step towards death."

[1] Voltaire misquotes thus : " C'est par l'étude que nous sommes," etc.

"Le premier pas que l'homme fait dans la vie est aussi le premier qui l'approche du tombeau."

MASSILLON. *Pensées Diverses. De la Mort.*

"The first step which man takes in life is also the first which brings him nearer to the grave."

"Le premier moment de la vie
Est le premier pas vers la mort."

J. B. ROUSSEAU. *Poésies Diverses. Stances contre les Ambitieux.*

"The earliest moment of our life
Is towards our death the earliest step."

"L'instant de notre naissance
Fut pour nous un arrêt de mort."

HOUDART DE LA MOTTE. *A Délius.*

"The moment of our birth
Did on us the death sentence pass."

"Chaque pas dans la vie est un pas vers la mort."

DELAVIGNE. *Louis XI., Act I., Sc. IX.*—(*Nemours.*)

"Each step in life is but a step towards death."

"Des lois et non du sang; ne souillez pas vos mains."

JOSEPH CHÉNIER. *Caius Gracchus, Act II., Sc. II.*—(*Gracchus.*)

"Laws need ye and not blood; soil not your hands."

"Des louanges toutes pures ne mettent point un homme à son aise. Il y faut mêler du solide; et la meilleure façon de louer, c'est de louer avec les mains."

MOLIÈRE. *Le Bourgeois Gentilhomme, Act I., Sc. I.* —(*Le Maître de Musique.*)

"Praise by itself does not put a man at his ease. It requires an admixture of something solid; and the best method of praising is to praise with the hands."

"Dès qu'on est homme il faut faillir."

HOUDART DE LA MOTTE. *Fables Nouvelles, IV.*, 12, 27.

"Man, being man, is bound to err."

"Dès ta jeunesse pure et monde,
Apprends à cognoistre le monde.
Si que tu puisses par apprendre
Garder en tous cas de mesprendre."

CHRISTINE DE PISAN. *Dicts moraux à son Fils.*

"From thy childhood, pure as snow,
Thou must learn the world to know.
Thus by learning's aid thou may
Free from error go thy way."

"Desbender l'arc ne guérist point la playe."

CLÉMENT MAROT. *Chants Divers, VIII.* (*Vol. II., p. 95.*)

"Though thou unstring the bow, thou healest not the wound."

" Désir de fille est un feu qui dévore ;
Désir de nonne est cent fois pis encore."

GRESSET. *Vert-Vert, Chant II.*

" A maiden's longing 's a consuming fire ;
A hundred times more fierce a nun's desire."

" Détestables flatteurs, présent le plus funeste
Que puisse faire au roi la colère céleste ! "

RACINE. *Phèdre, Act IV., Sc. VI.—(Phèdre.)*

" Odious flatterers, no more fearsome dower
Doth Heaven's anger upon monarchs shower."

" Deux estions et n'avions qu'ung cuer."

FRANÇOIS VILLON. *Le Grant Testament, line* 985.

" Only one heart had we, though we were twain."

" Deux grands princes qui se voudroient bien entr'aymer, ne se devroient jamais voir, mais envoyer bons gens et sages les uns vers les autres."

PHILIPPE DE COMMINES. *Mémoires, Livre I., Chap. XIV.*

" Two great princes who would be on terms of amity should never meet, but send each to the other wise and trusty messengers."

" Deux sûretés valent mieux qu'une ;
Et le trop en cela ne fut jamais perdu."

LA FONTAINE. *Fables, IV.*, 15.—" *Le Loup, la Chèvre et le Chevreau.*"

" Two safeguards are worth more than one ;
Excess therein was never wasted."

" Devenu malheureux il m'est devenu cher."

RACINE. *Les Frères Ennemis, Act V., Sc. II.—(Antigone.)*

" My love for him hath grown with his misfortune."

" Devine, si tu peux, et choisis, si tu l'oses."

PIERRE CORNEILLE. *Héraclius, Act IV., Sc. V.—(Léontine.)*

" Guess if thou canst, and choose if thou but dare."

" Dieu est d'ordinaire pour les gros escadrons contre les petits."

BUSSY-RABUTIN. *Lettre au Comte de Limoges,* 18 *Oct.*, 1677.

" God is generally for the big squadrons against the small."

" Dieu n'est pas toujours pour les gros escadrons."

LAMOTHE LE VAYER. *Petits Traités. Des Victoires.*

" God is not always for the big squadrons."

" On dit que Dieu est toujours pour les gros bataillons."

VOLTAIRE. *Lettre à M. Le Riche,* 6 *Fév.*, 1770. (*Vol. XI., p.* 433.)

" They say that God is always on the side of the big battalions."

" Dieu est le poète et les hommes ne sont que les acteurs."

J. L. GUEZ BALZAC. *Socrate Chrétien, Discours VIII.*

" God is the poet, men are only the actors."

" Dieu fit du repentir la vertu des mortels."
VOLTAIRE. *Olympie, Act II., Sc. II.*—(*L'Hiérophante.*)
" Man's chiefest virtue God repentance made."

" Dieu fit le monde, et l'homme l'embellit."
ABBÉ DELILLE. *Les Jardins, Chant II.*
" God made the world and man embellished it."

" Dieu me donne le froid selon la robe."
MONTAIGNE. *Essais, III.*, 6. (*P.* 133.)
" God sends the cold according to the coat."

" Dieu mesure le froid à la brebis tondue."
H. ESTIENNE. *Les Prémices, Epigramme LIX.*
" God tempers the wind to the shorn lamb."

" Dieu donne le froid selon la robbe." *Ibid.*
" God sends the cold according to the coat."

" Dieu ne peut envoyer plus grande playe en un païs que d'un prince peu entendu."
PHILIPPE DE COMMINES. *Mémoires, Livre II., Chap. VI.*
" God can send no greater curse upon a country than a prince of small understanding."

" Dieu voulut qu'un grand bien fît toujours de grands maux."
DE MUSSET. *La Loi sur la Presse, VI.* (*Poésies Nouvelles, p.* 61.)
" God wills
That blessings great shall ever bring great ills."

" Dis-moi ce que tu manges, je te dirai ce que tu es."
BRILLAT-SAVARIN. *Physiologie du Goût, Aphorismes du Professeur, IV.*
" Tell me what you eat and I will tell you what you are."

" Diseur de bons mots, mauvais caractère."
PASCAL. *Pensées, Part I., Art. IX.*, 22.
" A sayer of smart things, an evil nature."

" Disoit la patenostre du cinge." RABELAIS. *Gargantua, I.*, 11.
" He recited the monkey's paternoster."

" Donc si vous me croyez, mignonne,
Tandis que vostre âge fleuronne,
En sa plus verte nouveauté,
Cueillez, cueillez vostre jeunesse ;
Comme à ceste fleur, la vieillesse
Fera ternir vostre beauté."
RONSARD. *Odes, Livre I.*, 17. (*Vol. II., p.* 117.)
" If thou'lt believe me, dear,
While blooms thy tender year
In all its freshness green,
Cull, cull the youthful hour ;
For age, as to this flower,
Will dim thy beauty's sheen."

" Donner est un mot pour qui il a tant d'aversion, qu'il ne dit jamais, *je vous donne*, mais, *je vous prête le bonjour*."
MOLIÈRE. *L'Avare, Act II., Sc. V.*—(*La Flèche.*)
"Give is a word for which he has so strong an aversion that he never says 'I give you' but 'I lend you good-day'."

" (Le seigneur Jupiter sait) dorer la pilule."
MOLIÈRE. *Amphitryon, Act III., Sc. II.*—(*Sosie.*)
" Lord Jupiter can gild the pill."

" Dorer la pilule." LESAGE. *Gil Blas, IV.*, 3.

" Doute, mon cher amy, ce déreiglé désir ;
Qui s'est par trop hasté se repent à loisir."
D'ANCHÈRES. *Tyr et Sidon, Act I.*—(*Meliane.*)
" Mistrust, dear friend, this ill-conceived intent ;
Marry in haste, at leisure thou'lt repent."

" Par un prompt désespoir souvent on se marie,
Qu'on se repent après tout le temps de sa vie."
MOLIÈRE. *Les Femmes Savantes, Act V., Sc. V.*—(*Bélise.*)
" Goaded on by despair man oft marries a wife,
And repents of the deed for the rest of his life."

" Du fanatisme à la barbarie il n'y a qu'un pas."
DIDEROT. *Essai sur le Mérite et la Vertu. Dédicace.*
" From fanaticism to barbarism there is but a step."

" Du grand art de régner elle suit la maxime ;
Et son ambassadeur ne fait que son devoir,
Quand il veut entre nous partager le pouvoir."
PIERRE CORNEILLE. *Nicomède, Act V., Sc. X.*—(*Nicomède.*)
" Rome follows ever empire's golden rule ;
Her envoy doth but lean to duty's side,
When he between us would the power divide."

" Diviser pour régner ; voilà sa politique."
VOLTAIRE. *Don Pèdre, Act IV., Sc. II.*—(*Don Pèdre.*)
" Divide to rule ; that is his policy."

" Du luxe, des haillons, de la clarté, des cris
Et de la fange.—C'est le trottoir de Paris."
FRANÇOIS COPPÉE. *Olivier, XVI.*
" Luxury, rags, bright lights, resounding cries,
And mud.—The Paris street before you lies."

" Du mensonge toujours le vrai demeure maître."
BOILEAU. *Satires, XI.*, 33.
" Truth ever falsehood's master doth remain."

" Ecrasez l'infâme."
VOLTAIRE. *Various letters to M. Damilaville and others.* (*Generally abbreviated into Ecr. inf.*)
" Crush the infamous thing."

"Ecrive qui voudra; chacun à ce métier
Peut perdre impunément de l'encre et du papier."
BOILEAU. *Satires, IX.*, 105.

"Let who will write; for each one to his taste
May at this trade his ink and paper waste."

"Eh! Gai! prenez pour maître
Le gros Roger Bontemps." BÉRANGER. *Roger Bontemps.*

"Cheer up! and for your master take
The burly Roger Bontemps."

"Eh! sot! que n'attends-tu, pour les accommoder,
Que les gens sont las de se battre?"
HOUDART DE LA MOTTE. *Fables Nouvelles, III.*, 17, 40.
"You fool! before you try to make the peace,
Wait till they're tired of fighting."

"El besoing voit-on l'ami."
GILLEBERT DE BERNEVILLE. *Chanson XII.*, 2. (*Scheler, Trouvères Belges*, 1876.)

"Au besoing voit-on son ami."
JEAN BODEL. *Li Jus de Saint Nicholai.* (*Théâtre Français au Moyen Age. Ed. Desrez*, 1839, p. 198.)

"Au besoing voit-on son ami."
PIERRE DE ST. CLOUD. *Roman du Renart, line* 20,616.

"Au besoing on cognoist les amis."
MONTLUC. *La Comédie de Proverbes, Act I., Sc. VI.*—(*Macée.*)
"In time of need the friend is seen."

"Elle a beaux yeulx et ne voit goutte."
CHARLES D'ORLÉANS. *Lettre en complaincte, V.* (*Of Fortune.*)
"Though Fortune have fine eyes yet sees she nought."

"Elle a d'assez beaux yeux
Pour des yeux de province."
GRESSET. *Le Méchant, Act IV., Sc. V.*—(*Géronte.*)
"Her eyes, for country eyes, are really fine."

"Elle est morte et n'a pas vécu.
Elle faisait semblant de vivre.
De ses mains est tombé le livre
Dans lequel elle n'a rien lu."
DE MUSSET. *Sur une Morte.* (*Poésies Nouvelles, p.* 237.)
"She hath not lived, yet is she dead.
Of life she but the semblance took,
And from her hands is fall'n the book
Wherein she nought hath read."

"Elle fuit, mais en Parthe, en nous perçant le cœur."
PIERRE CORNEILLE. *Rodogune, Act III., Sc. V.*—(*Antiochus.*)
"Flying, with Parthian shaft our hearts she pierces."

" Embrassez donc la paix, que l'on dit en vulgaire
Estre utile au vainqueur, au vaincu nécessaire."
GARNIER. *Porcie, Act III.—(Arrêt.)* (*Ed.* 1585, *p.* 16.)

" Be peace your choice, which, if the saw you heed,
The victors value, but the vanquished need."

" Employez la force avec les enfants, et la raison avec les hommes."
J. J. ROUSSEAU. *Emile, Livre II.*

" Use force with children, reason with men."

" En amour, celui qui est guéri le premier est toujours le mieux guéri." LA ROCHEFOUCAULD. *Maximes*, 417.

" In love, the one that is first cured is always the most completely cured."

" En amour la première vue est tout bonnement la seconde vue."
HONORÉ DE BALZAC. *La Cousine Bette, p.* 120.

" In love, first sight is just simply second sight."

" En avançant dans notre obscur voyage,
Du doux passé l'horizon est plus beau.
En deux moitiés notre âme se partage,
Et la meilleure appartient au tombeau."
LAMARTINE. *Harmonies Poétiques et Religieuses, Livre II.*, 1. —" *Pensée des Morts.*"

" As on our murky pilgrimage we go,
Th' horizon of the past doth fairest show.
Into two moieties our soul is riven,
And to the grave the better half is given."

" En bois bruslé c'est chercher vache noire."
SCARRON. *Epistre à M. Sarrazin.* (*Ed.* 1877, *Vol. II., p.* 206.)

" It is like looking for a black cow in a burnt wood."

" En cachant aux autres nos défauts, nous tâchons de nous les cacher à nous-mêmes, et c'est à quoi nous réussissons le mieux."
NICOLE. *De la Paix avec les Hommes, Part II., Chap. II.*

" In hiding our faults from others we try to hide them from ourselves, and it is therein that we are most successful."

" En ce monde il n'y a pire subjection
Que de se voir contraindre en son affection."
GARNIER. *Hippolyte, Act II.—(Thèdre.)* (*Ed.* 1585, *p.* 124.)

" There is on earth no worse subjection
Than to be thwarted in affection."

" En exagérant tout, on ne définit rien."
NIVELLE DE LA CHAUSSÉE. *La Gouvernante, Act I., Sc. III.* —(*Le Président.*)

" All things exaggerate, you nought define."

" En l'entreprise de mariage chascun doibt estre arbitre de ses propres pensées et de soy mesme conseil prendre."
RABELAIS. *Pantagruel, III.*, 39.

" In the undertaking of marriage, every one must be the judge of his own thoughts, and take counsel of himself."

" En révolution, le peuple tue les hommes, la postérité les juge."
DUPORT-DUTERTRE. (*Lamartine, Histoire des Girondins, Livre LII., Chap. IX.*)

" In revolutionary times the people kills men, but posterity tries them."

" En péchant contre l'amour nous péchons contre nous."
JODELLE. *Didon, Act II.*—(*Didon.*)

" When against love we sin, we sin against ourselves."

" En tout état de cause, il vaut mieux commettre une faute que de contracter un vice." J. J. ROUSSEAU. *Emile, Livre II.*

" Whatever the state of the case, it is better to be guilty of a fault than to contract a vice."

" En toute chose il faut considérer la fin."
LA FONTAINE. *Fables, III.*, 5.—" *Le Renard et le Bouc.*"

" In all things we must consider the end."

" En toutes compaignies il y a plus de folz que de saiges."
RABELAIS. *Pantagruel, II.*, 10.

" In every company there are more fools than wise men."

" C'est une nation d'une telle étendue
Que de quelque côté que l'on tourne la vue,
Il s'en présente aux yeux, et qui n'en veut pas voir
Doit les tenir fermés, ou casser son miroir."
CLAUDE LE PETIT. *Satires, III.*

" So widely spread this nation nowadays,
That whatsoever side we turn our gaze
They meet the eye. Who ne'er would see an ass
Must shut his eyes, or break his looking-glass."

" Les sots depuis Adam sont en majorité."
DELAVIGNE. *Epître à Messieurs de l'Académie Française.*

" Since Adam's days men have been mostly fools."

" En vieillissant on devient plus fou et plus sage."
LA ROCHEFOUCAULD. *Maximes*, 210.

" As we grow older we become wiser and more foolish."

" Encore est-ce un confort à l'homme malheureux
D'avoir un compagnon au malheur qui l'affole."
DESPORTES. *Diane, I.*, 12.

" Some consolation shall th' unhappy take,
If in misfortune they companions find."

" Goûtons l'unique bien des cœurs infortunés :
Ne soyons pas les seuls misérables."
QUINAULT. *Thésée, Act III., Sc. VII.*—(*Chorus of demons.*)

" Taste we the only joy of suffering souls,
Let us not be alone in misery."

" (Bello) entre capelan e fiho,
Noun podon saupre la patrio
Ounte anaran, se dis, mounja soun pan un jour."
MISTRAL. *Mireille, Chant IV.* (*Ed.* 1891, *p.* 120.)

" Fair one, 'mongst maidens and 'mongst priests,
None e'er can know in what far land
Fate may ordain that they shall eat their bread."

" Entre faire le mal ou faire le bien, il n'existe d'autre différence que la paix de sa conscience ou son trouble, la peine est la même."
HONORÉ DE BALZAC. *Le Médecin de Campagne, p.* 71.
—(*Benassis.*)

" Between doing good and doing evil the only difference lies in an easy or uneasy conscience; in other respects, one is as much trouble as the other."

" (Se trouver) entre l'enclume et les marteaux."
RABELAIS. *Pantagruel, IV.*, 29.

" To find oneself between the anvil and the hammers."

" Entre nos ennemis,
Les plus à craindre sont souvent les plus petits."
LA FONTAINE. *Fables, II.*, 9.—" *Le Lion et le Moucheron.*"

" 'Mongst our foes, 'tis clear
That from the smallest oft we've most to fear."

" Envie ne mourra jamais."
EUSTACHE DESCHAMPS. *Balades, MCCLVI.*

" Envy will never die."

" L'envie ne mourra jamais, mais les envieux mourront."
MONTLUC. *La Comédie de Proverbes, Act III., Sc. VII.*
—(*Philipin.*)

" Les envieux mourront, mais non jamais l'envie."
MOLIÈRE. *Tartuffe, Act V., Sc. III.*—(*Mme. Pernelle.*)

" The envious will die, but envy never."

" Epouser une sotte est pour n'être point sot."
MOLIÈRE. *L'Ecole des Femmes, Act I., Sc. I.*—(*Arnolphe.*)

" A fool we marry lest we be befooled."

" Est bien fou du cerveau
Qui prétend contenter tout le monde et son père."
LA FONTAINE. *Fables, III.*, 1.—"*Le Meunier, son Fils, et l'Ane.*"

" He's a fool for his pains
Who sets out to please all the world and his wife."

" Est-ce aux rois à garder cette lente justice?
Leur sûreté souvent dépend d'un prompt supplice.
N'allons point les gêner d'un soin embarrassant:
Dès qu'on leur est suspect, on n'est plus innocent."
RACINE. *Athalie, Act II., Sc. V.*—(*Mathan.*)

" Should kings upon such halting justice wait?
Oft on prompt punishment depends their fate.
Give them no cause our caution to deplore:
Who suspect is, is innocent no more."

"(Et) est le painctre indigne de louenge
Qui ne sçait peindre aussi bien diable qu'ange."
CLÉMENT MAROT. *Epître XLI.* (*Vol. I., p.* 211.)

"The painter we damn with praises faint,
Who cannot paint devil as well as saint."

"Est le païs ou royaume bien-heureux quand il y a roy ou seigneur sage."
PHILIPPE DE COMMINES. *Mémoires, Livre VIII., Chap. XVII.*

"Happy is the kingdom or the country that hath a wise king or lord."

"Est riche assez qui sait toujours jouir."
VOLTAIRE. *Le Droit du Seigneur, Act II., Sc. VI.*
—(*Le Chevalier.*)

"He 's rich enough who always can enjoy."

"(Sire valet, vos avez tort,
Qui) esveillez le chien qui dort."
JEHAN ERARS. *Pastourelle.* (*Théâtre Français du Moyen Age, Ed. Desrez,* 1839, *p.* 35.)

"Sir varlet, you are wrong, say I,
For when the dog sleeps, let him lie."

"Esveiller le chat qui dort." RABELAIS. *Pantagruel, III.*, 14.

"To wake the sleeping cat."

"Et le combat cessa, faute de combattants."
PIERRE CORNEILLE. *Le Cid, Act IV., Sc. III.*—(*Don Rodrigue.*)

"The combat ceased for lack of combatants."

"Et voilà justement comme on écrit l'histoire."
VOLTAIRE. *Charlot, Act I., Sc. VII.*—(*L'Intendant.*)

"Et voilà comme on écrit l'histoire : puis fiez-vous à Messieurs les savans ! "
VOLTAIRE. *Lettre à Mme. du Deffant,* 24 *Sept.*, 1766. (*Vol. X., p.* 1099.)

"And that 's the way history is written : after that put your trust in these gentlemen of learning ! "

"Etes-vous fou de l'aller quereller, lui qui entend la tierce et la quarte, et qui fait tuer un homme par raison démonstrative ? "
MOLIÈRE. *Le Bourgeois Gentilhomme, Act II., Sc. III.*
—(*M. Jourdain.*)

"Are you mad, to pick a quarrel with one who understands tierce and quarte, and can kill a man by demonstrative reason ? "

"Etre capable de se laisser servir n'est pas une des moindres qualités que puisse avoir un grand roi."
CARDINAL RICHELIEU. *Testament Politique, Part I., Chap. VI.*

"The capacity for accepting the service of others is by no means the least of the qualities which may adorn a great monarch."

" Etre seule, être heureuse, et n'agir qu'à son goût,
Ces trois points exceptés, quand on règne on peut tout."
DELAVIGNE. *La Princesse Aurélie, Act III., Sc. V.*—(*Aurélie.*)
" Be happy, be alone, one's own self please :
Who reigns can all things do, save only these."

" Etudier les siècles dans l'histoire, les hommes dans les voyages et Dieu dans la nature, c'est la grande école."
LAMARTINE. *Voyage en Orient*, 1 *Avril*, 1833. (*Ed. Hachette*, 1881, *p.* 58.)
" Study the centuries in history, mankind in your travels and God in nature—there is the great school."

" Eût-on d'autre part cent belles qualités,
On regarde les gens par leurs méchants côtés."
MOLIÈRE. *Le Misanthrope, Act I., Sc. II.*—(*Alceste.*)
" Although one may a hundred virtues show,
'Tis by their faults that men their neighbours know."

" Expliquera, morbleu, les femmes qui pourra—
L'amour me les ravit, l'hymen me les rendra."
BARTHE. *Les Fausses Infidélités, Sc. XVII.*—(*Dormilli.*)
" Women, forsooth, let him who can explain ;
Love stole them, marriage brings them back again."

" Faict bon bien faire, tandis qu'on a loisir, et que Dieu donne santé et entendement aux hommes."
PHILIPPE DE COMMINES. *Mémoires, Livre VI., Chap. VI.*
" It is good to do well, while one has leisure, and while God gives health and understanding to men."

" (Rome, si tu te plains que c'est là te trahir,)
Fais-toi des ennemis que je puisse haïr."
PIERRE CORNEILLE. *Horace, Act I., Sc. I.*—(*Sabine.*)
" Rome, if thou think'st my words a traitor show,
'Mongst those whom I can hate choose thou thy foe."

" Faisait de nécessité vertu." RABELAIS. *Gargantua, I.*, 11.
" He made a virtue of necessity."

" Faites votre devoir, et laissez faire aux dieux."
PIERRE CORNEILLE. *Horace, Act II., Sc. VIII.*—(*Le vieil Horace.*)
" Thy duty do, and let the gods decide."

" Fau que la pèiro en tros se roumpe
Se voulès n'en tira la paiolo d'argènt."
MISTRAL. *Mireille, Chant X.* (*Ed.* 1891, *p.* 305.)
" The stone ye must in pièces break
To take therefrom the silver speck."

" Fauchez le pré en sa saison, l'herbe y reviendra plus drue et de meilleure emploicte." RABELAIS. *Pantagruel, V.*, 7.
" Mow the meadow in its season and the grass will spring again thicker and of richer growth."

" Faulte d'argent, c'est douleur sans pareille."
RABELAIS. *Pantagruel, II.*, 16.
" Want of money is grief unequalled."

" Faut-il qu'un si grand cœur montre tant de faiblesse ? "
RACINE. *Andromaque, Act I., Sc. IV.*—(*Andromaque.*)
" How can so noble heart such weakness show ? "

" Faut qu' Lord Villainton ait tout pris.
N'y a plus d'argent dans c' gueux d' Paris."
BÉRANGER. *Complainte d'une de ces Demoiselles.*
" Lord Wellington 's carried off all he could find.
In this beggarly town not a sou 's left behind."

" Fay ce que doiz et aviengne que puet."
EUSTACHE DESCHAMPS. *Balades de Moralitez, LIX.*
" Thy duty do let hap what may."

" Fays ce que vouldras."
RABELAIS. *Gargantua, I.*, 57. (*The Motto of the Abbaye de Thélème.*)
" Do as you like."

" Félicité passée
Qui ne peut revenir,
Tourment de ma pensée,
Que n'ay-je, en te perdant, perdu le souvenir ! "
JEAN BERTAUT. *Chanson.* (*Ed.* 1891, *p.* 357.)
" Departed happiness
That nothing can renew,
My soul's tormentor,
Why, when I lost thee, lost I not memory too ? "

" Le souvenir d'un bonheur qui n'est plus
Est à nos maux un poids insupportable."
VOLTAIRE. *L'Enfant Prodigue, Act III., Sc. I.*—(*Jasmin.*)
" The memory of a happiness that 's past
Is on our ills a burden none can bear."

" Il n'est pire douleur
Qu'un souvenir heureux dans les jours de malheur."
DE MUSSET. *Le Saule.*
" 'Tis sorrow past relief,
A happy memory in our hours of grief."

" Fi du plaisir
Que la crainte peut corrompre ! "
LA FONTAINE. *Fables, I.*, 9.—" *Le Rat de Ville et le Rat des Champs.*"
" A fig for pleasure that is marred by fear ! "

" Fille qui escoute et ville qui parlemente, est à demy rendue."
MONTLUC. *La Comédie de Proverbes, Act I., Sc. III.*—(*Marin.*)
" The maiden who listens, like the town that parleys, is half way towards surrender."

"Fin de siècle."

MICARD et DE JOUVENOT. *Title of a play produced at the Château d'Eau, in Paris, April 17th,* 1888.

"End of the century."

"(Mais toutefois) fol s'y fia:
Soient blanches, soient brunettes,
Bien est eureux qui riens n'y a!"

VILLON. *Le Grand Testament, line* 670.

"Yet fool is he who does not doubt them,
And, be they dark or be they fair,
Happy the man who does without them."

"Folles amours font les gens bestes."

VILLON. *Le Grand Testament, line* 629.

"Senseless loves make foolish folk."

"Fortune aveugle suit aveugle hardiesse."

LA FONTAINE. *Fables, X.*, 14.—"*Les deux Aventuriers et le Talisman.*"

"Blind fortune follows blind adventure."

"Fortune, qui ne dort que lorsque nous veillons,
Et veille quand nous sommeillons."

LA FONTAINE. *Contes et Nouvelles.*—"*La Fiancée du Roi de Garbe.*"

"Fortune that sleepeth only when we watch,
And watcheth when we sleep."

"Fortune secort les hardiz."

PIERRE DE ST. CLOUD. *Roman du Renart, line* 13,609.

"Fortune succours the brave."

"Foulz est vieulz homs qui jeune femme prant."

EUSTACHE DESCHAMPS. *Balades de Moralitez, XXXIV.*

"Mad is the old man who a young wife weds."

"Fuis les emportements d'un zèle atrabilaire;
Ce mortel qui s'égare est un homme, est ton frère:
Sois sage pour toi seul, compatissant pour lui;
Fais ton bonheur, enfin, par le bonheur d'autrui."

VOLTAIRE. *Second Discours sur l'Homme.*

"Flee the excesses of splenetic zeal;
For erring man as for a brother feel;
Tender to him, wise for thyself alone,
In others' happiness find thou thine own."

"Furieux est, de bon sens ne jouist,
Quiconques boit et ne s'en resjouist."

RABELAIS. *Pantagruel, IV.*, 65.

"Small sense hath he, he's surely mad,
Whoso doth drink and is not glad."

"Garde tes songes :
Les sages n'en ont pas d'aussi beaux que les sots."
BAUDELAIRE. *Les Epaves, XVII.—"La Voix."*

"Keep thou thy dreams :
The wise dream not so nobly as the fools."

"Gardez-vous bien de lui les jours qu'il communie."
DU LORENS. *Satires, I.*

"Beware of him the day he takes the sacrament."

"Gardons-nous de heurter ses préjugés au front."
VOLTAIRE. *Le Dépositaire, Act IV., Sc. II.—(Gourville jeune.)*

"Against a prejudice avoid a front attack."

"Glissez, mortels, n'appuyez pas."
PIERRE CHARLES ROY. *(Lines under an engraving by Larmessin, after a picture by Lancret of skating.)*

"Glide, mortals, do not press."

"Gouvernez la fortune, et sachez l'asservir :
C'est perdre ses faveurs que tarder d'en jouir."
VOLTAIRE. *Adélaïde du Guesclin, Act II., Sc. VII.—(De Coucy.)*

"Be Fortune's master ; study to enslave her ;
Who hastes not to enjoy, shall lose her favour."

"Grâce aux dieux, mon malheur passe mon espérance!"
RACINE. *Andromaque, Act V., Sc. V.—(Oreste.)*

"Thanks to the gods, my ills surpass my hopes!"

"Grand, petit,
La mort dévore tout d'un égal appétit."
VICTOR HUGO. *Marion De Lorme, Act IV., Sc. VIII.—(L'Angely.)*

"Great and small,
With equal zest death doth devour them all."

"Grand vent chiet à poi de pluie."
PIERRE DE ST. CLOUD. *Roman du Renart, line* 8828.

"Great wind falls for little rain."

"Petite pluye abat grand vent."
RABELAIS. *Pantagruel, I., 5.*

"Little rain calms mighty wind."

"Grands biens ne vient pas en poi d'ore ;
Il y convient poine et demore."
GUILLAUME DE LORRIS. *Roman de la Rose, line* 2111.

"Great riches come not in a day ;
Labour is seemly and delay."

"Grant foleur brace,
Qui guerre sanz raison esmeut."
ANON. *Un Miracle de Nostre Dame d'Amis et d'Amille. (Théâtre Français du Moyen Age. Ed. Desrez,* 1839, *p.* 230.)

"He great folly brews
Who without reason stirs up war."

" Guérissez-moi ma fièvre seulement ;
Et pour ma soif, ce sera mon affaire."
J. B. Rousseau. *Epigrammes, I.*, 13.

" Doctor, I look to you to cure my fever,
As for my thirst, I'll see to that myself."

" Guerre faicte sans bonne provision d'argent n'a qu'un souspirail de vigueur. Les nerfs des batailles sont les pécunes."
Rabelais. *Gargantua, I.*, 46.

" War entered upon without good store of money hath but a breath of vigour. The sinews of battle are the treasure-chests."

" Hâtez-vous lentement." Boileau. *L'Art Poétique, I.*, 171.

" Hasten slowly."

" Hélas ! quand un amant a le secret de plaire,
La raison trouve bien le secret de se taire."
Rambouillet de la Sablière. *Madrigaux, Livre III.* (*Ed.* 1680, *p.* 70.)

" Alas ! when lovers have the gift to please,
Reason the gift of silence finds with ease."

" Heureux qui dans ses vers sait d'une voix légère
Passer du grave au doux, du plaisant au sévère."
Boileau. *L'Art Poétique, I.*, 75.

" Happy who in his verse can gently steer
From grave to light, from pleasant to severe."
—(*Dryden, The Art of Poetry, I.*, 75.)

" Heureux qui, satisfait de son humble fortune,
Libre du joug superbe où je suis attaché,
Vit dans l'état obscur où les dieux l'ont caché ! "
Racine. *Iphigénie, Act I., Sc. I.*—(*Agamemnon.*)

" Happy who with his humble lot content,
Free from the splendid yoke 'neath which I groan,
Where the gods placed him lives his life unknown ! "

" Heureux le sort caché dans une vie obscure ! "
Lamartine. *Harmonies Poétiques et Religieuses, II.*, 14.
—" *Souvenirs d'Enfance.*"

" Happy the lot a life obscure doth hide ! "

" Heureux qui peut, au sein du vallon solitaire,
Naître, vivre et mourir dans le champ paternel ! "
Il ne connaît rien de la terre,
Et ne voit jamais que le ciel ! "
Victor Hugo. *Au Vallon de Cherizy.*

" Happy who hath in lonely vale his birth,
Who ne'er to quit th' ancestral farm hath striven !
He knoweth nothing of the earth
And seeth only heaven ! "

"Hom ki ço set que ja n'averat prisun,
En tel bataille fait grand difensiun."

Chanson de Roland, line 1886.

"Who knoweth that all hope of quarter 's past,
In such encounter fighteth to the last."

"Hors de Paris, il n'y a pas de salut pour les honnêtes gens."

MOLIÈRE. *Les Précieuses Ridicules, Sc. X.*—(*Mascarille.*)

"Out of Paris there is no salvation for honest people." [1]

"(On apprend à) hurler, dit l'autre, avec les loups."

RACINE. *Les Plaideurs, Act I., Sc. I.*—(*Petit-Jean.*)

"We learn, says the other, to howl with the wolves."

"Ici-bas tous les lilas meurent,
Tous les chants des oiseaux sont courts :
Je rêve aux étés qui demeurent
Toujours."

SULLY-PRUDHOMME. *La Vie Intérieure.*—"*Ici-bas.*"

"Here on earth all the lilies fade fast,
Soon hushed is the song-bird's lay :
But my dreams are of summers that last
Alway."

"Ici est enfermée l'âme du licencié Pierre Garcias."

LESAGE. *Gil Blas, Préface.*

"Here is buried the soul of Pierre Garcias, the licenciate."

"Il a été permis de craindre que la Révolution, comme Saturne, dévorât successivement tous ces enfants."

VERGNIAUD. (*Lamartine, Histoire des Girondins, Livre XXXVIII., Chap. XX.*)

"We have had reason to fear that the Revolution, like Saturn, would devour in succession all her children."

"Il arrive quelquefois des accidents dans la vie, d'où il faut être un peu fou pour se tirer bien."

LA ROCHEFOUCAULD. *Maximes*, 310.

"Accidents sometimes happen in life, from which one must be a little mad to extricate oneself successfully."

"Il commandait un régiment de cavalerie sur les galères de Malte."

MOLIÈRE. *Les Précieuses Ridicules, Sc. XII.*—(*Jodelet.*)

"He was in command of a regiment of cavalry on the Malta galleys."

"Il connaît l'univers et ne se connaît pas."

LA FONTAINE. *Fables, VIII.*, 26.—"*Démocrite et les Abdéritains.*"

"He knows the universe, himself he knows not."

[1] *Cf.* Shakespeare, *As you like it, Act III., Sc. II.*, "Wast ever in court, shepherd?" etc.

"Il dit tout en deux mots et fait tout en deux mois."

VOLTAIRE. *Epîtres, L.—Au Roi de Prusse.*

"He says all in two words and does all in two months."

"Il embellit tout ce qu'il touche."

FÉNELON. *Lettre sur les Occupations de l'Académie Française, IV.*

"He embellishes all that he touches."

"Il en coûte bien cher pour mourir à Paris."

ANDRIEUX. *Les Etourdis, Act I., Sc. II.—(Daiglemont.)*

"To die in Paris costs a pretty penny."

"Il en est de la vie comme de nos autres biens; tout se dissipe quand on pense en avoir un grand fond; l'économie ne devient exacte que pour ménager le peu qui nous reste."

ST. EVREMOND. *Lettre à M. le Maréchal de Créqui.* (*Ed. Amsterdam*, 1739. *Vol. III., p.* 86.)

"It is the same with life as with our other possessions; we waste it as long as we appear to have a large reserve of it: we only practise strict economy to eke out the last small remnants."

"Il entassait adage sur adage;
Il compilait, compilait, compilait;
On le voyait sans cesse écrire, écrire
Ce qu'il avait jadis entendu dire."

VOLTAIRE. *Satires. Le Pauvre Diable.*

"Proverb on proverb he heaped,
Compiling, compiling, compiling;
He kept writing and writing all day
Things he once had heard other folk say."

"(Dame) il eschiet souvent grans pertes,
Où l'en cuide grant gaaing avoir."

ANON. *Un Miracle de Nostre Dame d'Amis et d'Amille.* (*Théâtre Français du Moyen Age. Ed. Desrez*, 1839, *p.* 232.)

"Great losses oftentimes befall,
Where one has thought to have great gains."

"Il est beau qu'un mortel jusques aux cieux s'élève;
Il est beau même d'en tomber."

QUINAULT. *Phaëton, Act IV., Sc. II.—(Phaëton.)*

"'Tis noble for a mortal to the skies to rise:
'Tis noble e'en to fall from them."

"Il est bien plus facile de tromper les gens que de les faire rire."

MOLIÈRE. *Les Amants Magnifiques, Act I., Sc. II.—(Clitidas.)*

"It is much easier to deceive people than to make them laugh."

"Il est bon d'avoir dans l'âme un tiroir secret; pourvu qu'on n'y mette que des choses saines."

MME. DE CASTRIES. (*Quoted by De Musset in a letter to his brother, June*, 1840.)

"It is well to have a secret drawer in the soul, provided that we put nothing into it but what is wholesome."

"Il est bon de parler et meilleur de se taire ;
Mais tous deux sont mauvais alors qu'ils sont outrés."
LA FONTAINE. *Fables, VIII.*, 10.—"*L'Ours et l'Amateur des Jardins.*"

"'Tis good to speak and better to be silent,
But both are evil, carried to excess."

"Il est bon de se prosterner dans la poussière quand on a commis une faute, mais il n'est pas bon d'y rester."
CHATEAUBRIAND. *Pensées, Réflexions et Maximes.*

"It is good to prostrate oneself in the dust when one has committed a fault, but it is not good to remain there."

"Il est bon quelquefois de s'aveugler soi-même,
Et bien souvent l'erreur est un bonheur suprême."
NÉRICAULT-DESTOUCHES. *Le Glorieux, Act II., Sc. IV.*—(*Lisette.*)

"'Tis sometimes good that we should bind our eyes ;
Oft highest happiness in error lies."

"Il est de faux dévots, ainsi que de faux braves ;
Et comme on ne voit pas qu'où l'honneur les conduit
Les vrais braves soient ceux qui font beaucoup de bruit,
Les bons et vrais dévots, qu'on doit suivre à la trace,
Ne sont pas ceux aussi qui font tant de grimace."
MOLIÈRE. *Tartuffe, Act I., Sc. VI.*—(*Cléante.*)

"There is sham courage and sham piety,
And as 'tis certain that, where honour leads,
True heroes are not those who vaunt their deeds,
So, too, the truly pious, whom we own
Our models, by no sour looks are known."

"Il est des circonstances où, si vous prêtez votre argent, vous vous faites un ennemi secret ; refusez-le, vous avez un ennemi ouvert."
VOLTAIRE. *Fragmens Historiques, Art. XIV.* (*Vol. V., p.* 1083.)

"There are circumstances in which, if you lend your money, you make a secret enemy, and, if you refuse it, an open one."

"Il est des défauts tellement liés à de belles qualités qu'ils les annoncent, et qu'on fait bien de ne pas s'en corriger."
JOUBERT. *Pensées, Titre V.*, 43.

"There are faults so closely allied to certain good qualities that they announce their presence, and of such we do well not to cure ourselves."

"Il est des contretemps qu'il faut qu'un sage essuie :
Souvent avec prudence un outrage enduré
Aux honneurs les plus hauts a servi de degré."
RACINE. *Esther, Act III., Sc. I.*—(*Zarès.*)

"To some mishaps the sage must aye submit :
Oft insults that with prudence he condones
To highest honours serve as stepping-stones."

"Il est doux de pleurer, il est doux de sourire
Au souvenir des maux qu'on pourrait oublier."
DE MUSSET. *La Nuit d'Octobre.*—(*Poésies Nouvelles, p.* 121.)
"'Tis sweet to shed our tears, 'tis sweet to smile,
Remembering evils that we might forget."

"Il est du véritable amour comme de l'apparition des esprits : tout le monde en parle mais peu de gens en ont vu."
LA ROCHEFOUCAULD. *Maximes*, 76.
"True love is like ghostly apparitions ; every one talks of them, but few have seen them."

"Il est en amour plusieurs façons de se parler, et il me semble, à moi, que vos yeux et les siens depuis près de deux mois se sont dit bien des choses." MOLIÈRE. *Le Sicilien, Sc. III.*—(*Hali.*)
"There are many methods of conversing in love, and it seems to me that your eyes and hers have said a great deal to each other in these last two months."

"Il est faux que l'égalité soit une loi de la nature. La nature n'a rien fait d'égal ; sa loi souveraine est la subordination et la dépendance." VAUVENARGUES. *Réflexions et Maximes*, 227.
"It is untrue that equality is a law of nature. Nature has made nothing equal ; her sovereign law is subordination and dependence."

"Il est informé de tout ce qui s'agite dans le conseil d'en haut du Prêtre Jean et du Grand Mogol."
MOLIÈRE. *La Comtesse d'Escarbagnas, Sc. I.*—(*Le Vicomte.*)
"He knows everything that goes on in the supreme council of Prester John and the Great Mogul."

"Il est mille fois plus aisé de faire le bien que de le bien faire."
MONTESQUIEU. *De l'Esprit des Lois, XXVIII.*, 41.
"It is a thousand times easier to do good than to do it well."

"Il est plus aisé d'être sage pour les autres que de l'être pour soi-même." LA ROCHEFOUCAULD. *Maximes*, 132.
"It is easier to be wise for others than for oneself."

"Il est plus d'un mois pour les fleurs,
Et toutes les roses sont sœurs." J. N. MOREAU. *Le Bal des Mères.*
"More than one month with flowers is drest ;
Each rose is sister to the rest."

"Il est plus honteux de se défier de ses amis que d'en être trompé."
LA ROCHEFOUCAULD. *Maximes*, 84.
"It is a greater disgrace to mistrust one's friends than to be deceived by them."

"Il est plus nécessaire d'étudier les hommes que les livres."
ABBÉ DE SAINT-RÉAL. *Maximes, XVII.*
"It is more necessary to study men than books."

"Il est plus vieux que Saturne." LESAGE. *Gil Blas, III.*, 2.
"He is older than Saturn."

"Il est si doux, si beau de s'être fait soi-même,
De devoir tout à soi, tout aux beaux-arts qu'on aime."
ANDRÉ CHÉNIER. *Elégies, Livre I.*, 21, *l.* 29.

"'Tis sweet, 'tis noble to have shaped one's own career,
To owe all to oneself, to arts that one holds dear."

"Il est trop difficile de penser noblement, quand on ne pense que pour vivre." J. J. ROUSSEAU. *Les Confessions, Part II., Livre IX.*

"It is too difficult to have noble thoughts when we only think in order to live."

"Il était un roi d'Yvetot,
Peu connu dans l'histoire,
Se levant tard, se couchant tôt,
Dormant très bien sans gloire,
Et couronné par Jeanneton
D'un simple bonnet de coton." BÉRANGER. *Le Roi d'Yvetot.*

"In Yvetot there reigned a king
But little known in story,
Who always thought his bed the thing,
And slept well without glory,
Crowned by Jeannette, ere going to bed,
With cotton nightcap on his head."

"(C'était une de ses maximes qu')il fallait craindre les ennemis de loin, pour ne les plus craindre de près, et se réjouir à leur approche."
BOSSUET. *Oraison Funèbre de Louis de Bourbon.* (*Vol. V., p.* 338.)

"It was one of his maxims that one must fear one's enemies from afar, so as not to fear them when near, and to rejoice at their approach."

"Il faut commencer par connaître pour apprendre à juger."
VOLTAIRE. *Lettre au Prince Royal de Prusse*, 22 *Nov.*, 1738. (*Vol. XII., p.* 162.)

"In order to learn to judge, we must begin by knowing."

"Il faut connaître avant d'aimer."
LEGRAND. *La Famille Extravagante, Divertissement.*—(*Lucrèce.*)

"We must know before we can love."

"Il faut cultiver son jardin."
VOLTAIRE. *Candide, Chap. XXX.* (*Vol. VIII., p.* 158.)

"One must cultivate one's garden."

"Il faut d'un peu de miel avec dextérité
Couvrir les bords du vase où l'on boit la santé."
DELAVIGNE. *La Princesse Aurélie, Act I., Sc. I.*—(*Policastro.*)

"Methinks a little honey spread with craft
Should edge the cup from which we drink health's draught."

"Il faut dans le besoin travailler d'industrie.
C'est ce que le vulgaire appelle fourberie."
NÉRICAULT-DESTOUCHES. *L'Ingrat, Act II., Sc. III.*—(*Damis.*)

"Who 's in sore need upon his wits must live.
To this the mob the name of swindling give."

"Il faut de plus grandes vertus pour soutenir la bonne fortune que la mauvaise."
LA ROCHEFOUCAULD. *Maximes*, 25.
"Higher qualities are required to sustain good fortune than bad."

"Il faut des hochets pour tout âge."
FONTENELLE. *Lettre à Voltaire, Septembre*, 1720.
"Every age wants its playthings."

"Il faut des raisons pour parler, mais il n'en faut point pour se taire."
NICOLE. *De la Paix avec les Hommes, Part II., Chap. I.*
"We must have reasons for speech, but we need none for silence."

"Il faut distinguer entre parler pour tromper, et se taire pour être impénétrable."
VOLTAIRE. *Essai sur les Mœurs et l'Esprit des Nations, Chap. CLXIII.* (*Vol. IV., p.* 765.)
"We must distinguish between speaking with intent to deceive, and keeping silence with intent to be inscrutable."

"Il faut donc toujours partir d'une vérité pour enseigner une erreur."
JOSEPH DE MAISTRE. *Eclaircissement sur les Sacrifices, Livre II.*
"It is always necessary to start from a truth in order to teach an error."

"Il faut donner, donner, donner."
FRANÇOIS COPPÉE. *Poésies Diverses. Aux Femmes de Lyon.*
"You must give, give, give."

"Il faut du haut et du bas dans la vie; et les difficultés qui se mêlent aux choses réveillent les ardeurs, augmentent les plaisirs."
MOLIÈRE. *Les Fourberies de Scapin, Act III., Sc. I.*—(*Scapin.*)
"We want ups and downs in life; and the difficulties we encounter in the course of it arouse our energies and augment our pleasures."

"Il faut être bien héros pour l'être aux yeux de son valet de chambre."
MARÉCHAL DE CATINAT. (*Pierre Coste, footnote to Montaigne's Essais, III., 2, p.* 25.)
"A man must be indeed a hero, to appear so to his valet."

"Peu d'hommes ont esté admirez par leurs domestiques."
MONTAIGNE. *Essais, III.*, 2. (*P.* 25.)
"Few men have won the admiration of their servants."

"Je vous renvoie à ce que disoit Mme. Cornuel, qu'il n'y avoit point de héros pour les valets de chambre, et point de pères de l'église parmi ses contemporains."
MME. CORNUEL. (*Mademoiselle Aissé, Lettres, XII.*, 13 *Août*, 1728.)
"I refer you to the saying of Mme. Cornuel that no man is a hero to his valet, and no one a father of the Church among his contemporaries."

"Il faut être juste avant d'être généreux, comme on a des chemises avant d'avoir des dentelles."
CHAMFORT. *Maximes et Pensées, Chap. II.* (*Vol. I., p.* 369.)
"We must be just before we are generous, just as we have shirts before having ruffles."

"Il faut être sévère pour être juste."
J. J. ROUSSEAU. *De l'Economie Politique.*
"It is necessary to be severe in order to be just."

"Il faut gouverner la fortune comme la santé: en jouir quand elle est bonne, prendre patience quand elle est mauvaise, et ne faire jamais de grands remèdes sans un extrême besoin."
LA ROCHEFOUCAULD. *Maximes*, 392.
"We must treat fortune as we do health; enjoy it when it is good, be patient when it is bad, and never have recourse to violent remedies except in extreme cases."

"Il faut glisser sur bien des pensées, et ne pas faire semblant de les voir." MME. DE SÉVIGNÉ. *Lettre* 160, *à Mme. de Grignan*, 12 *Juillet*, 1671.
"We must glide over many of our thoughts, and make as though we did not perceive them."

"Il faut jouir des plaisirs présents, sans intéresser les voluptés à venir."
ST. EVREMOND. *Sur les Plaisirs.* (*Ed. Amsterdam*, 1739. *Vol. I., p.* 148.)
"We should enjoy the pleasures of the present without compromising the joys of the future."

"Il faut laver son linge sale en famille."
NAPOLÉON. (*Balzac, Eugénie Grandet, p.* 184.)
"We ought to wash our dirty linen in private."

"Il faut manger pour vivre, et non pas vivre pour manger."
MOLIÈRE. *L'Avare, Act III., Sc. V.*—(*Valère.*)
"We should eat to live, and not live to eat."

"Il faut, néanmoins, se défier des maximes générales, parce qu'il y a peu de vérités générales."
NICOLE. *Le Procès Injuste. Premier Ecrit, II.*
"We must nevertheless beware of general maxims, because there are but few general truths."

"Il faut parler aux rois avec des paroles de soye."
CARDINAL RICHELIEU. *Testament Politique, Part I., Chap. VIII., Sec. V.*
"We must speak to kings with silken words."

"Il faut penser, sans quoi l'homme devient,
Malgré son âme, un vrai cheval de somme:
Il faut aimer, c'est ce qui nous soutient;
Sans rien aimer il est triste d'être homme."
VOLTAIRE. *Stances, XIV. Impromptu fait à un souper dans une cour d'Allemagne.*
"A man must think, else he becomes straightway,
Despite his soul, a very beast of burden:
A man must love, there lies our only stay;
If we love not, life has for man no guerdon."

"Il faut permettre aux hommes de faire de grandes fautes contre eux-mêmes, pour éviter un plus grand mal, la servitude."

VAUVENARGUES. *Réflexions et Maximes*, 162.

"Men must be allowed to commit great crimes against themselves, in order to avoid a still greater evil, servitude."

"Il faut pleurer les hommes à leur naissance, et non pas à leur mort."

MONTESQUIEU. *Lettres Persanes, XL.*

"We should weep for men at their birth, not at their death."

"Il faut prandre le temps si comme il est,"

EUSTACHE DESCHAMPS. *Balades de Moralitez, LIV.*

"We must take the times as they are."

"Il faut prier sur une tombe,
Il faut veiller sur un berceau."

VICTOR HUGO. *Naissance du Duc de Bordeaux, IV*

"We must pray before a grave,
We must watch before a cradle."

"Il faut qu'il ait tué bien des gens, pour s'être fait si riche."

MOLIÈRE. *Le Malade Imaginaire, Act I., Sc. V.*—(*Toinette.*)

"He must have killed a number of people, to have got so rich."

"Il faut qu'il y ait de tout dans le monde."

CHAMFORT. *Maximes et Pensées, Chap. I.* (*Ed.* 1824, *Vol. I., p.* 345.)

"It takes all sorts to make a world."

"Il faut que cet homme-là soit un grand ignorant, car il répond à tout ce qu'on lui demande."

VOLTAIRE. *Dictionnaire Philosophique, Art.* "*Annales*". (*Vol. VII., p.* 260.)

"That man must be a tremendous ignoramus, for he answers every question that is put to him."

"Il faut que les âmes pensantes se frottent l'une contre l'autre, pour faire jaillir de la lumière."

VOLTAIRE. *Lettre au Duc d'Uzès*, 4 *Déc.*, 1751. (*Vol. IX., p.* 710.)

"It is necessary for thinking souls to rub one against the other, in order that the light may flash forth."

"Il faut raisonner avec les sages, et jamais avec le public."

J. J. ROUSSEAU. *Lettre à M. l'Abbé Raynal, Juillet*, 1755.

"We must argue with the wise, never with the public."

"Il faut rire avant d'être heureux, de peur de mourir sans avoir ri."

LA BRUYÈRE. *Caractères, Le Cœur, LXIII.*

"We must laugh before we are happy, lest we should die without having laughed."

"Je me presse de rire de tout, de peur d'être obligé d'en pleurer."

BEAUMARCHAIS. *Le Barbier de Séville, Act I., Sc. II.* —(*Figaro.*)

"I hasten to laugh at everything, for fear of being obliged to weep over it."

"Il faut sçavoir hayr, pour sçavoir bien aimer."

VAUQUELIN DES YVETAUX. *Institution du Prince.*

"Who knows not how to hate will never learn to love."

"Il faut se croire aimé pour se croire infidèle."

RACINE. *Andromaque, Act IV., Sc. V.*—(*Pyrrhus.*)

"Who deems himself untrue must deem that he is loved."

"Il faut toujours, en fait de nouvelles, attendre le sacrement de la confirmation."

VOLTAIRE. *Lettre à M. le Comte d'Argental*, 28 *Août*, 1760. (*Vol. X., p.* 254.)

"In the matter of news we must always await the sacrament of confirmation."

"Il faut tousjours de son presme interpréter toutes choses à bien."

RABELAIS. *Pantagruel, III.*, 22.

"In what concerns our fellow-men we must put the best interpretation on all things."

"Il faut tout attendre et tout craindre du temps et des hommes."

VAUVENARGUES. *Réflexions et Maximes*, 102.

"Everything is to be expected and feared from time and from men."

"Il faut un terme au crime, et non à la vengeance."

CRÉBILLON. *Atrée et Thyeste, Act V., Sc. IV.*—(*Atrée.*)

"'Tis crime that must be ended, and not vengeance."

"Il leur faut pour témoin, dans les heures de l'étude,
Une âme qu'autour d'eux ils sentent se poser.
Il leur faut une solitude
Où voltige un baiser."

SULLY-PRUDHOMME. *Les Vaines Tendresses. Conseil.*

"They need as witness, when in studious mood,
A kindred soul that doth their own enlace.
They need a solitude
Where hovers an embrace."

"Il lit au front de ceux qu'un vain luxe environne
Que Fortune vend tout ce qu'on croit qu'elle donne."

LA FONTAINE. *Philémon et Baucis.*

"'Tis written on their brows who in vain luxury live
That Fortune only sells them what she seems to give."

"Il m'est permis de reprendre mon bien où je le trouve."

MOLIÈRE. (*De Grimarest, Vie de Molière, Ed.* 1705, *p.* 14.)

"I am permitted to take back my own wherever I find it."

"Cette culotte est mienne; et je prendrai
Ce qui fut mien où je le trouverai."

VOLTAIRE. *La Pucelle, Chant III.*

"Mine are these breeches, and a rule I make it,
Where'er I find my property, to take it."

"Il marche, dort, mange et boit tout comme les autres, mais cela n'empêche pas qu'il ne soit fort malade."
MOLIÈRE. *Le Malade Imaginaire, Act II., Sc. III.*—(*Toinette.*)

"He walks, sleeps, eats and drinks exactly like anybody else, but that doesn't prevent his being very ill indeed."

"Il n'appartient qu'aux grands hommes d'avoir de grands défauts."
LA ROCHEFOUCAULD. *Maximes*, 190.

"Only great men have the capacity for great failings."

"Il n'appartient qu'aux tyrans d'être toujours en frayeur."
HENRI IV. (*Hardouin de Péréfixe, Histoire de Henri le Grand, Ed.* 1749, *p.* 563.)

"It is the lot of tyrants only to live in constant terror."

"Il n'appartient vraiment qu'aux races dégradées
D'avoir lâchement peur des faits et des idées."
PONSARD. *Charlotte Corday, Prologue, line* 31.

"Only degraded races should we see
Show coward fear of fact and theory."

"Il n'est bon bec que de Paris."
VILLON. *Le Grand Testament, line* 1522. *Ballade des Femmes de Paris.*

"For brilliant talkers you must go to Paris."

"Il n'est chose que femme ne consomme."
EUSTACHE DESCHAMPS. *Balades de Moralitez, CCXIII.*

"No purse so long but woman empties it."

"Il n'est, comme on dit, pire eau que l'eau qui dort."
MOLIÈRE. *Tartuffe, Act I., Sc. I.*—(*Mme. Pernelle.*)

"No stream 's more dangerous than the one that sleeps."

"Il n'est de liberté que chez les animaux."
MME. DESHOULIÈRES. *Les Oiseaux.*

"True liberty reigns only 'mongst the brutes."

"Il n'est homme qui ait point de demain."
EUSTACHE DESCHAMPS. *Balades de Moralitez, CXCIX.*

"There is no man but hath a morrow."

"Il n'est ni livre ni raison
Qui soit toujours de saison:
Mais quand Bacchus nous ennyvre,
Il passe raison et livre." DE BENSERADE. *Air.* (*Ed.* 1690, *p.* 187.)

"There is neither book nor reason
Which at all times is in season;
But when Bacchus' crown is worn,
Both book and reason are forsworn."

"Il n'est pas de ces médecins qui marchandent les maladies ; c'est un homme expéditif, qui aime à dépêcher ses malades ; et quand on a à mourir, cela se fait avec lui le plus vite du monde."

MOLIÈRE. *M. de Pourceaugnac, Act I., Sc. VII.*—(*L'Apothicaire.*)

"He is not one of those doctors who haggle about diseases, but an expeditious gentleman, who likes to hurry his patients along ; and if one has to die, it is accomplished in his hands with the utmost rapidity."

"Il n'est pas défendu en littérature de ramasser une arme rouillée ; l'important est de savoir aiguiser la lame et d'en reforger la poignée à la mesure de sa main."

DAUDET. *Trente Ans de Paris.*—"*Henri Rochefort.*"

"It is not forbidden in literature to pick up a rusty sword ; but it is important to be able to sharpen the blade and alter the hilt to fit one's hand."

"Il n'est pas donné au crime lui-même de dégrader la vérité ; elle survit à tout, même à ses victimes."

LAMARTINE. *Histoire des Girondins, Livre I., Chap. XXIII.*

"It is not given to crime itself to degrade truth ; truth outlives everything, even her victims."

"Il n'est pas si diable qu'il est noir."

MONTLUC. *Comédie de Proverbes, Act I., Sc. V.*—(*Bertrand.*)

"The devil is not so black as he is painted."

"Il n'est pas si facile qu'on pense
D'être fort honnête homme et de jouer gros jeu."

MME. DESHOULIÈRES. *Réflexions Diverses.*

"'Tis not so easy as one thinks
To be quite honest when the stakes are high."

"Il n'est point de ciment que le temps ne dissoude."

SCARRON. *Sonnet.* (*Ed.* 1876. *Vol. I., p.* 86.)

"There is no mortar that time shall not loose."

"Il n'est qu'un vrai malheur, c'est de vivre ignoré."

GILBERT. *Le Poète Malheureux.* (*Ed.* 1823, *p.* 202.)

"There's but one true misfortune, 'tis to live unknown."

"Il n'est rien d'inutile aux personnes de sens."

LA FONTAINE. *Fables, V.*, 19.—"*Le Lion s'en allant en Guerre.*"

"Nought is without its use to men of sense."

"Il n'est rien de plus précieux que le temps, puisque c'est le prix de l'éternité."

BOURDALOUE. *De la Perte du Temps.* (*Ed. Lefèvre*, 1837. *Vol. III., p.* 612.)

"There is nothing more precious than time, for it is the price of eternity."

"Il n'est rien impossible à celuy qui s'efforce."

GARNIER. *Marc Antoine, Act I.*—(*Cléopâtre*). (*Ed.* 1585, *p.* 83.)

"Nought is impossible to him who strives."

"Il n'est si homme de bien, qu'il mette à l'examen des lois toutes ses actions et pensées, qui ne soit pendable dix fois en sa vie."

MONTAIGNE. *Essais, III.*, 9. (*P.* 239.)

"There is no man so good, but that, were he to submit all his actions and thoughts to the arbitrament of the laws, he would be found worthy of hanging ten times in his life."

"Il n'est si riche qui quelquefois ne doibve. Il n'est si pauvre de qui quelquefois on ne puisse emprunter."

RABELAIS. *Pantagruel, III.*, 5.

"None is so rich but sometimes owes. None is so poor but one may sometimes borrow from him."

"Il n'est trésor que de vivre à son aise."

VILLON. *Le Grand Testament, line* 1482.—*Les contreditz de Franc-Goutin.*

"No treasure's greater than to live at ease."

"Il n'est vie que d'amer."

EUSTACHE DESCHAMPS. *Balades Amoureuses, DVIII.*

"There is no life but love."

"Il n'y a d'homme complet que celui qui a beaucoup voyagé, qui a changé vingt fois la forme de sa pensée et de sa vie."

LAMARTINE. *Voyage en Orient, 1er Avril*, 1833.

"No man is complete but he who has travelled much, who has changed twenty times his mode of thought and of life."

"Il n'y a guère moins de tourment au gouvernement d'une famille que d'un estat entier." MONTAIGNE. *Essais, I.*, 38. (*P.* 241.)

"There is but little less torment in the government of a family than in that of a whole state."

"Il n'y a jamais eu de royaume où il y ait eu tant de guerres civiles que dans celui du Christ."

MONTESQUIEU. *Lettres Persanes, XXIX.*

"There has never been a kingdom in which there have been so many civil wars as in that of Christ."

"(On dit bien vrai qu')il n'y a pas de pires sourds que ceux qui ne veulent pas entendre."

MOLIÈRE. *L'Amour Médecin, Act I., Sc. IV.*—(*Lisette.*)

"It is a true saying that none are so deaf as those who will not hear."

"Il n'y a personne qui soit tenu d'être habile ; mais il n'y en a point qui ne soit obligé d'être bon."

J. L. GUEZ BALZAC. *Aristippe, Discours VII.*

"No one is bound to be clever, but every one is under an obligation to be good."

"Il n'est pas permis à tous les hommes d'être grands, mais ils peuvent tous être bons."

MARMONTEL. *Lettre à Voltaire*, 20 *Oct.*, 1769.

"It is not permitted to all men to be great, but all can be good."

"Il n'y a point au monde un si pénible métier que celui de se faire un grand nom; la vie s'achève que l'on a à peine ébauché son ouvrage."

LA BRUYÈRE. *Caractères.—Du Mérite Personnel, IX.*

"There is no more heartbreaking task in the world than that of carving a great name for oneself; our life comes to an end when we have hardly roughed out our work."

"Il n'y a point d'enfants que nous aimions davantage que ceux qui naissent de notre esprit, et desquels nous sommes père et mère tout ensemble."

J. L. GUEZ BALZAC. *Socrate Chrétien, Discours VI.*

"There are no children of whom we are fonder than those that are born of our brains, to whom we are father and mother in one."

"Il n'y a qu'une sorte d'amour, mais il y en a mille différentes copies."

LA ROCHEFOUCAULD. *Maximes, 74.*

"There is only one kind of love, but there are a thousand different imitations."

"Il n'y a que deux sortes de guerres justes: les unes qui se font pour repousser un ennemi qui attaque, les autres pour secourir un allié qui est attaqué."

MONTESQUIEU. *Lettres Persanes, XCV.*

"There are only two sorts of just wars: those which are undertaken to repel an enemy who attacks, and those to aid an ally who is attacked."

"Il n'y a que le premier obstacle qui coûte à vaincre, la pudeur: on avale après la honte."

BOSSUET. *Pensées Chrétiennes et Morales, IX.* (*Vol. IV., p.* 779.)

"It is only the first step that is difficult to surmount, modesty: after that we readily swallow shame."

"Il n'y a que le premier pas qui coûte."

MADAME DU DEFFAND. *Lettre à d'Alembert,* 7 *Juillet,* 1763.

"It is only the first step that costs."

"Le premier pas, mon fils, que l'on fait dans le monde,
Est celui dont dépend le reste de nos jours."

VOLTAIRE. *L'Indiscret, Act I., Sc. I.—(Euphémie.)*

"'Tis the first step that in the world we take
Whereon depends the whole of our career."

"C'est des premiers pas que dépend la carrière."

GRESSET. *Le Méchant, Act IV., Sc. IV.—(Ariste.)*

"On our first step depends our whole career."

"Il n'y a que les morts qui ne reviennent pas."

BARÈRE DE VIEUZAC. *Rapport sur les crimes de l'Angleterre.* (*Convention Nationale,* 7 *Prairial,* 1794.)

"It is only the dead who never come back."

"Il n'y a rien de si dangereux pour l'Etat, que ceux qui veulent gouverner les royaumes par les maximes qu'ils tirent de leurs livres."
CARDINAL RICHELIEU. *Testament Politique, Part I., Chap. VIII., Sec. II.*

"There is nothing so dangerous to the State as men who seek to govern a kingdom with the aid of maxims taken from their books."

"Il n'y a rien de si puissant qu'une république où l'on observe les lois, non pas par crainte, non pas par raison, mais par passion."
MONTESQUIEU. *Grandeur et Décadence des Romains, Chap. IV.*

"There is nothing more powerful than a republic where the laws are obeyed, not from fear, not from reason, but from inclination."

"Il n'y a rien en ce monde qui ne laisse quelque chose à désirer."
ST. EVREMOND. *Lettre à M. le Marquis de Créqui.* (*Ed. Amsterdam*, 1739. *Vol. II., p.* 400.)

"There is nothing in this world which does not leave something to be desired."

"Il n'y a rien meilleur ni pire que la langue."
CHARRON. *La Sagesse, Livre I., Chap. XI.*

"There is nothing better nor worse than the tongue."

"Il n'y a rime ni raison."
ANON. *Maistre Pierre Pathelin, Act III., Sc. IV.*—(*Le Juge.*) (*Fournier's Ed.*, 1872.)

"It has neither rhyme nor reason."

"Monsieur n'y trouverait ni rime ni raison."
MOLIÈRE. *Les Femmes Savantes, Act IV., Sc. III.* —(*Philaminte.*)

"You will find neither rhyme nor reason in it."

"Il n'y a si bonne compagnie qui ne se sépare."
ST. EVREMOND. *Lettre au Comte de St. Albans.* (*Ed. Amsterdam*, 1739. *Vol. III., p.* 426.)

"The best friends must part."

"Il n'y a sur la terre rien de plus beau qu'un bel homme, ni rien de plus laid qu'un homme très laid."
BERNARDIN DE ST. PIERRE. *Etudes sur la Nature, Etude X.*

"Nothing upon earth is more beautiful than a handsome man, and nothing uglier than a very ugly man."

"Il n'y fait rien et nuit à qui veut faire."
PIRON. *Epigramme contre l'Abbé Desfontaines.*

"No help he gives, and who would help he harms."

"Il ne faut jamais jurer de rien." VOLTAIRE. *La Pucelle, Chant IV.*

"One ne'er should take his oath to anything."

"Il ne faut pas beaucoup de réflexions pour faire cuire un poulet; et cependant nous voyons des hommes qui sont toute leur vie mauvais rôtisseurs."

VAUVENARGUES. *Réflexions et Maximes*, 535.

"It does not require much thought to cook a chicken; and yet we find men who all their lives are bad roasters."

"Il ne faut pas mettre dans une cave un ivrogne qui a renoncé au vin."

LESAGE. *Gil Blas, X.*, 6.

"A dipsomaniac who has taken the pledge should never be locked up in the wine-cellar."

"Il ne faut pas tant de beurre pour faire un quarteron."

MOLIÈRE. *Georges Dandin, Act II., Sc. I.*—(*Lubin.*)

"It doesn't take all that butter to make a pound."

"Il ne faut pas toujours laisser tomber la sonde dans les abîmes du cœur: les vérités qu'il contient sont du nombre de celles qui demandent le demi-jour et la perspective."

CHATEAUBRIAND. *Génie du Christianisme, Part II., Livre III., Chap. I.*

"It does not do to be always casting the lead into the deep places of the heart; the truths which lie hidden there are of those which must be viewed in a half-light and in perspective."

"Il ne faut point faire par les lois ce qu'on peut faire par les mœurs."

MONTESQUIEU. *Pensées Diverses.*

"We should not call upon the law to do what can be done by morality."

"Il ne faut point tout voir, tout sentir, tout entendre;
Quittons les voluptés pour pouvoir les reprendre."

VOLTAIRE. *Quatrième Discours sur l'Homme.*

"Not all things should we hear, or feel, or view;
Leave we our joys, to take them up anew."

"Il ne semble né que pour la digestion."

LA BRUYÈRE. *Caractères. De l'Homme, CXXII.*

"He seems to have been born only for digestion."

"(On dit quand quelqu'un ment qu')il revient de Poitiers."

PIERRE CORNEILLE. *La Suite du Menteur, Act I., Sc. III.*—(*Cliton.*)

"When a man lies, 'He's from Poitiers,' they cry."

"Il rit assez qui rit le dernier."

MONTLUC. *La Comédie de Proverbes, Act I., Sc. VII.*—(*Alaigre.*)

"He laughs best who laughs last."

"Il semble que toute superstition ait une chose naturelle pour principe, et que bien des erreurs soient nées d'une vérité dont on abuse."

VOLTAIRE. *Essai sur les Mœurs et l'Esprit des Nations, Introduction.* (*Vol. IV., p.* 112.)

"It appears that every superstition has its foundation in a fact of nature, and that very many errors are the offspring of a distorted truth."

"Il sert encore un dieu qu'il n'ose plus nommer."
CHAULIEU. *A M. le Marquis de la Fare.*

"He worships still a god he dares no longer name."

"Il suit toujours le grand chemin, le grand chemin, et ne va pas chercher midi à quatorze heures; et pour tout l'or du monde il ne voudroit pas avoir guéri une personne avec d'autres remèdes que ceux que la Faculté permet."
MOLIÈRE. *M. de Pourceaugnac, Act I., Sc. VII.*—(*L'Apothicaire.*)

"He always follows the beaten track, the beaten track, and never goes out of his way to look for noon at fourteen o'clock; not for all the gold in the world would he have it said that he had cured a patient by the use of remedies other than those permitted by the Faculty."

"Il vaut mieux employer notre esprit à supporter les infortunes qui arrivent, qu'à prévoir celles qui nous peuvent arriver."
LA ROCHEFOUCAULD. *Maximes*, 174.

"Our intelligence is better employed in bearing the misfortunes which have come upon us than in foreseeing those which may befall us in the future."

"Il vaut mieux hasarder de sauver un coupable que de condamner un innocent." VOLTAIRE. *Zadig, Chap. VI.* (*Vol. VIII., p.* 11.)

"It is better to run the risk of saving a guilty man, than of condemning an innocent one."

"Il vaut mieux subsister par ses propres forces que par les faiblesses d'autrui." ABBÉ FLEURY. *Pensées Politiques.*

"It is better to live by our own strength than by the weaknesses of others."

"Il voulait aller à la gloire par tous les chemins et au meilleur marché possible."
VOLTAIRE. *Mémoires.* (*Vol. I., p.* 100.)—(*Of Frederick the Great.*)

"He wished to attain to fame by every road and as cheaply as possible."

"Ils vous opposeront de vastes solitudes,
Des déserts que le ciel refuse d'éclairer,
Où la nature semble elle-même expirer."
RACINE. *Alexandre, Act V., Sc. I.*—(*Cléofile.*)

"They'll to your march vast solitudes oppose,
Deserts to which the heavens refuse their fire,
Where even nature seemeth to expire."

"Il y a beaucoup moins d'ingrats qu'on ne croit; car il y a bien moins de généreux qu'on ne pense."
ST. EVREMOND. *Sur les Ingrats.* (*Ed. Amsterdam*, 1739. *Vol. III., p.* 124.)

"There is much less ingratitude than we think, for there is far less generosity than we imagine."

"Il y a bien un droit du plus sage, mais non pas un droit du plus fort." JOUBERT. *Pensées, Titre XV.*, 4.

"There is indeed a right of the wisest, but there is no right of the strongest."

"Il y a de mauvais exemples qui sont pires que les crimes: et plus d'états ont péri parce qu'on a violé les mœurs que parce qu'on a violé les lois."

MONTESQUIEU. *Grandeur et Décadence des Romains, Chap. VIII.*

"There are bad examples which are worse than crimes, and more states owe their fall to violations of morality than to violations of the laws."

"Il y a des gens dont il ne faut pas dire qu'ils craignent Dieu, mais bien qu'ils en ont peur."

DIDEROT. *Pensées Philosophiques, VIII.*

"There are some people of whom we should not say that they fear God, but rather that they are afraid of Him."

"Il y a des gens qui commencent à vivre lorsqu'il faut cesser de vivre; ou, plutôt, qui ont cessé de vivre avant de commencer."

BOSSUET. *Pensées Chrétiennes et Morales, XXXII.* (*Vol. IV., p.* 789.)

"There are people who begin to live when it is time to cease living; or, rather, have ceased to live before they have fairly begun."

"Il y a des reproches qui louent et des louanges qui médisent."

LA ROCHEFOUCAULD. *Maximes*, 148.

"There are reproaches which praise and praises which disparage."

"Il y a fagots et fagots."

MOLIÈRE. *Le Médecin malgré lui, Act I., Sc. VI.*—(*Sganarelle.*)

"There are faggots and faggots."

"Il y a moins d'obligés ingrats que de bienfaiteurs intéressés."

J. J. ROUSSEAU. *Emile, Livre IV.*

"There are fewer ungrateful recipients of kindness than there are interested benefactors."

"Il y a peu d'honnêtes femmes qui ne soient lasses de leur métier."

LA ROCHEFOUCAULD. *Maximes*, 367.

"There are few honest women who are not tired of their trade."

"Il y a plus affaire à interpréter les interprétations, qu'à interpréter les choses: et plus de livres sur les livres, que sur autre sujet."

MONTAIGNE. *Essais, III.*, 13. (*P.* 327.)

"It is harder work interpreting interpretations than interpreting the things themselves, and there are more books about books than about any other subject."

"Il y a plus de politique dans une vertu de Fénelon que dans toutes les maximes de Machiavel."

LAMARTINE. *Histoire des Girondins, Livre XXV., Chap. XXIII.*

"There is more statesmanship in one of Fenelon's virtues than in all the maxims of Macchiavelli."

"Il y a plus de quarante ans que je dis de la prose, sans que j'en susse rien."

MOLIÈRE. *Le Bourgeois Gentilhomme, Act II., Sc. VI.* —(*M. Jourdain.*)

"For more than forty years I have been talking prose, and I never knew it."

"Il y a toujours dans les grandes affaires un prétexte qu'on met en avant, et une cause véritable qu'on dissimule."
VOLTAIRE. *Le Siècle de Louis XV., Chap. XXXVIII.* (*Vol. V., p.* 174.)

"In all business of state there is always a pretext which is put forward, and a real reason which is kept in the background."

"Ils commencent ici par faire pendre un homme, et puis ils lui font son procès."
MOLIÈRE. *M. de Pourceaugnac, Act III., Sc. II.*—(*Sbrigani*).

"In this part of the world they begin by hanging a man, and then they put him on his trial."

"Ils ne se servent de la pensée que pour autoriser leurs injustices, et n'emploient les paroles que pour déguiser leurs pensées."
VOLTAIRE. *Le Chapon et la Poularde.* (*Vol. VI., p.* 1422.)

"Their only use for thought is to authorise their injustice, and they employ words only to conceal their thoughts."

"Ils se sont seulement reculés pour mieux sauter."
MONTAIGNE. *Essais, I.*, 38. (*P.* 251.)

"They have only drawn back in order to leap farther."

"Ils sont passés ces jours de fête,
Ils sont passés, ils ne reviendront plus."
ANSEAUME. *Le Tableau Parlant, Sc. V.*—(*Colombine.*)

"Gone are those days of festival,
Gone are they, never to return."

"Ils sont trop verts, dit-il, et bons pour des goujats."
LA FONTAINE. *Fables, III.*, 2.—"*Le Renard et les Raisins.*"

"The grapes are sour, said he, and good for fools."

"Impossible est un mot que je ne dis jamais."
COLLIN D'HARLEVILLE. *Malice pour Malice, Act I., Sc. VIII.* —(*Raimond.*)

"Impossible 's a word I never utter."

"Ce n'est pas possible, m'écrivez-vous: cela n'est pas Français.'
NAPOLÉON. *Lettre à Lemarois*, 9 *Juillet*, 1813.

"It is not possible, you write: that is not French."

"Impuissant à trahir
Il hait à cœur ouvert, ou cesse de haïr."
RACINE. *Britannicus, Act V., Sc. I.*—(*Britannicus.*)

Unversed in treason's lore
He hates with open heart, or hates no more."

"(Belles personnes,)
Inspirez-nous des vers—mais ne les jugez pas."
ROSTAND. *Cyrano de Bergerac, Act I., Sc. IV.*—(*Cyrano.*)

"Ladies fair,
Inspire our verse—but do not criticise."

"J'admire comme notre esprit est véritablement la dupe de notre cœur."

MME. DE SÉVIGNÉ. *Lettre* 498, *à Mme. de Grignan*, 24 *Mai*, 1676.

"I marvel to see how truly the mind is the dupe of the heart."

"J'ai bien peur que cette nature ne soit elle-même qu'une première coutume, comme la coutume est une seconde nature."

PASCAL. *Pensées, Part I., Art. VI.*, 19.

"I am very much afraid that what we call nature is only a first habit, just as habit is a second nature."

"J'ai des serviteurs et ne suis point servi."

MOLIÈRE. *Les Femmes Savantes, Act II., Sc. VII.*—(*Chrysale.*)

"Servants I have, but still I am not served."

"J'ai eu pour principe de ne jamais faire par autrui ce que je pouvois faire par moi-même."

MONTESQUIEU. *Pensées Diverses, Portrait de Montesquieu par lui-même.*

"I have made it a principle never to let another do for me what I could do for myself."

"J'ai pour moi la justice, et je perds mon procès."

MOLIÈRE. *Le Misanthrope, Act V., Sc. I.*—(*Alceste.*)

"I've justice on my side, yet lose my case."

"J'ai promis; il suffit: il n'importe à quel dieu."

VOLTAIRE. *Alzire, Act IV., Sc. IV.*—(*Alzire.*)

"'Tis enough; I have vowed; it boots not to what god."

"J'ai quelque pressentiment qu'un jour cette petite île[1] étonnera l'Europe."

J. J. ROUSSEAU. *Du Contrat Social, Livre II., Chap. X.*

"I have a sort of presentiment that one day this little island will astonish Europe."

"J'ai remarqué une chose de ces messieurs-là; c'est que ceux qui parlent le plus des règles, et qui les savent mieux que les autres, font des comédies que personne ne trouve belles."

MOLIÈRE. *La Critique de l'Ecole de Femmes, Sc. VII.*—(*Uranie.*)

"I have noticed one thing about those gentlemen; it is that those who talk most about the rules, and know them better than any one else, write comedies that nobody cares about."

"J'ai toujours vu que, pour réussir dans le monde, il fallait avoir l'air fou, et être sage." MONTESQUIEU. *Pensées Diverses.*

"I have always noticed that to get on in the world it was necessary to appear a fool and be wise."

"J'ai trouvé cela trop beau pour être véritable."

MOLIÈRE. *Les Amants Magnifiques, Act III., Sc. I.*—(*Sostrate.*)

"I thought that was too good to be true."

[1] Corsica.

"J'ai voulu te paraître odieuse, inhumaine;
Pour mieux te résister, j'ai recherché ta haine.
De quoi m'ont profité mes inutiles soins?
Tu me haïssais plus, je ne t'aimais pas moins."

RACINE. *Phèdre, Act II., Sc. V.*—(*Phèdre.*)

"A monster inhuman I longed to be thought;
To resist thee the better thy hatred I sought.
Yet my efforts were profitless all, I confess;
Thou didst hate me the more and I loved thee no less."

"J'aimais, je soupirais dans une paix profonde,
Un autre était chargé de l'empire du monde.
Maître de mon destin, libre dans mes soupirs,
Je ne rendais qu'à moi compte de mes désirs."

RACINE. *Bérénice, Act II., Sc. II.*—(*Titus.*)

"Wrapped in profoundest peace I loved, I sighed,
Another o'er the empire did preside.
Lord of my fate, in my affections free,
Count of my plans I owed to none but me."

"J'aime assez mon amant pour renoncer à lui."

RACINE. *Bajazet, Act III., Sc. I.*—(*Atalide.*)

"I love my love so well that I renounce him."

"J'aime mieux, n'en déplaise à la gloire,
Vivre au monde deux jours que mille ans dans l'histoire."

MOLIÈRE. *La Princesse d'Elide, Act I., Sc. II.*—(*Moron.*)

I rather choose, forgive me, Glory,
To live two days on earth than centuries in story."

"J'aime mieux un franc ennemi
Qu'un bon ami qui m'égratigne."

ARNAULT. *Fables, I.*, 5.—"*Le Chien et le Chat.*"

"An open foe I much prefer
To a dear friend that scratches."

"J'aime qu'un Russe soit Russe,
Et qu'un Anglais soit Anglais.
Si l'on est Prussien en Prusse,
En France soyons Français."

BÉRANGER. *Le bon Français.*

"I'd have a Russian be a Russian,
A Briton British I would see,
And if in Prussia one is Prussian,
Why then in France let 's Frenchmen be."

"J'aime! voilà le mot que la nature entière
Crie au vent qui l'emporte, à l'oiseau qui le suit!
Sombre et dernier soupir que poussera la terre
Quand elle tombera dans l'éternelle nuit!"

DE MUSSET. *Rolla, V.*—(*Poésies Nouvelles, p.* 26.)

"I love! 'tis the word that all nature doth cry
To the wind as it blows, to the bird in its flight!
I love! 'twill be heard as earth's last gloomy sigh,
E'er creation is whelmed in the unending night!"

"(Mais) j'aimerais mieux être aux rangs des ignorants,
Que de me voir savant comme certaines gens."
MOLIÈRE. *Les Femmes Savantes, Act IV., Sc. III.*—(*Clitandre.*)

"Rather amongst the ignorant I'd be set,
Than learned be like some folk I have met."

"J'appelle un chat un chat, et Rolet un fripon."
BOILEAU. *Satires, I.*, 52.

"I call a cat a cat, and Rolet an impostor."

"J'approchai par degrés à l'oreille des rois,
Et bientôt en oracle on érigea ma voix.
J'étudiai leur cœur, je flattai leurs caprices,
Je leur semai de fleurs le bord des précipices."
RACINE. *Athalie, Act III., Sc. III.*—(*Mathan.*)

"I by degrees the royal ear assailed,
And soon as oracles my words were hailed.
Their hearts I studied, flattered each caprice,
And flowers strewed on th' edge of the abyss."

"J'aurais mieux fait, je crois, d'épouser Célimène."
NÉRICAULT-DESTOUCHES. *L'Irrésolu. Act V., Sc. XVII.*
—(*Dorante.*)

"I had done best, methinks, to marry Célimène."

"J'en passe, et des meilleurs."
VICTOR HUGO. *Hernani, Act III., Sc. VI.*

"I pass some by, and of the best."

"J'éprouve que, pour gagner les hommes, il n'est point de meilleure voie que de se parer à leurs yeux de leurs inclinations, que de donner dans leurs maximes, encenser leurs défauts, et applaudir ce qu'ils font." MOLIÈRE. *L'Avare, Act I., Sc. I.*—(*Valère.*)

"I find that, to gain men over, there is no better course than to clothe oneself before them with their inclinations, to fall in with their maxims, to burn incense to their defects and to applaud all their actions."

"J'évite d'être long, et je deviens obscur."
BOILEAU. *L'Art Poétique, I.*, 66.

"Prolixity I shun and straight become obscure."

"J'y suis, j'y reste."
MARSHAL MACMAHON. (*In the trenches before the Malakoff, 9th Sept.*, 1855.)

"Here I am, here I stop."

"Jamais! c'est long, Comtesse, et ce mot à la cour
Nous trompe en politique aussi bien qu'en amour."
DELAVIGNE. *La Princesse Aurélie, Act I., Sc. I.*—(*Policastro.*)

"Never 's a long time, and this word will prove
A snare in statecraft even as in love."

"Jamais contre un pécheur ils n'ont d'acharnement,
Ils attachent leur haine au péché seulement,
Et ne veulent point prendre, avec un zèle extrême,
Les intérêts du ciel plus qu'il ne veut lui-même."

MOLIÈRE. *Tartuffe, Act I., Sc. VI.*—(*Cléante.*)

"Against the sinner ne'er inveterate,
'Tis only on the sin they vent their hate,
Nor do they show themselves, unduly zealous,
Of heaven's own interests than heaven more jealous."

"Jamais en rien d'un ignorant l'estime
Ne fut honneur ny gloire légitime."

LA BOËTIE. *A Marguerite de Carle.* (*Ed.* 1846, *p.* 476.)

"Never th' esteem of them that do not know
Can in aught honour or true fame bestow."

"Jamais la nature humaine n'est si avilie que quand l'ignorance superstitieuse est armée du pouvoir."

VOLTAIRE. *Essai sur les Mœurs et l'Esprit des Nations, Chap. CXL.* (*Vol. IV., p.* 682.)

"Human nature is never so degraded as when superstitious ignorance is armed with the supreme power."

"(Et) jamais le prix du grand homme
N'est bien connu qu'après sa mort."

LE FRANC DE POMPIGNAN. *Odes, III.*, 1.—"*La Mort de Rousseau.*"

"Ne'er is a great man's worth
Well known till he be dead."

"Jamais pays ne troverunt,
N'en celle terre ne venrunt
K'il puissent estre sanz poour,
Ou sanz traveil, ou sanz dolour."

MARIE DE FRANCE. *Fables, XXX.*

"Never country shall they see,
Land shall ever seek in vain
Where they without fear shall be,
Or without toil, or without pain."

"Jamais un heur parfait n'est sans quelque aventure,
Et telle fut la loy de la sage Nature,
Que par les grands dangers les grands biens sont cogneuz."

AGRIPPA D'AUBIGNÉ. *Le Printemps. Stances, XVII.*

"There is no happiness without a flaw,
And this hath ever been wise Nature's law,
That through great perils are great blessings known."

"Jamais un vrai bienfait ne fit d'ingrat."

J. J. ROUSSEAU. *Emile, Livre IV.*

"A real benefaction never yet made an ingrate."

"Je chéris la vertu, mais j'embrasse le crime."

VOLTAIRE. *Brutus, Act IV., Sc. III.*—(*Titus.*)

"Virtue I love, yet tread the path of crime."

"(Mais) je connais le sort, il peut se démentir :
De la nuit du silence un secret peut sortir ;
Et des dieux quelquefois la longue patience
Fait sur nous à pas lents descendre la vengeance."
VOLTAIRE. *Mérope, Act I., Sc. IV.*—(*Polyphonte.*)

"But destiny, full well I know, may be forsworn :
A secret from the night of silence may be born ;
And the long patience of the gods may in the end
Cause on our heads slow-footed vengeance to descend."

"Je crains tout désormais . . . je suis heureux!"
DELAVIGNE. *Le Paria, Act III., Sc. IV.*—(*Zarès.*)

"I've all to fear henceforth . . . for I am happy!"

"Je crois pouvoir dire d'un poste éminent et délicat, qu'on y monte plus aisément qu'on ne s'y conserve."
LA BRUYÈRE. *Caractères. De la Cour, XXXIII.*

"I think I can say of a post of eminence and responsibility, that it is more easily attained than retained."

"Aux postes éclatantes c'est peu de parvenir,
Mon frère : le grand art est de s'y maintenir."
NÉRICAULT-DESTOUCHES. *L'Ambitieux, Act II., Sc. VI.*—(*Don Fernand.*)

"To lofty stations 'tis not hard to climb :
'Tis keeping them that shows the art sublime."

"Je crois, si je me l'étais mis en tête, que je marierais le Grand Turc avec la République de Venise."
MOLIÈRE. *L'Avare, Act II., Sc. VI.*—(*Frosine.*)

"I believe, if I set my mind to it, that I could bring about a marriage between the Grand Turk and the Republic of Venice."

"Je crois que vous voyez tous deux combien l'art des vers et l'art de juger sont difficiles ; plus on connait l'art, plus on en sent les épines."
VOLTAIRE. *Lettre à M. Thiriot*, 10 *Déc.*, 1738. (*Vol. IX., p.* 355.)

"I think you must both see how difficult is the art of versification and the art of criticism ; the more we know of the art the more we feel its thorns."

"Je croys qu'il feroit d'une cerise trois morceaux."
RABELAIS. *Pantagruel, V.*, 28.

"I think he would make three bites at a cherry."

"Je disois vérité.
Quand un menteur la dit,
En passant par sa bouche elle perd son crédit."
PIERRE CORNEILLE. *Le Menteur, Act III., Sc. VI.*—(*Dorante et Cliton.*)

"I spoke the truth.
When 'tis a liar speaks,
Dropped from his lips truth vainly credence seeks."

"(Et) je dois d'autant moins oublier la vertu,
Qu'elle-même s'oublie."

RACINE. *Esther, Act II., Sc. III.*—(*Assuérus.*)

"And virtue all the less should I forget,
That virtue is unmindful of herself."

"Je lis des livres du vieux tems
Et sers des beautés du nôtre."

DE BONNARD. *A Monsieur B.* (*Ed.* 1791, *p.* 153.)

"I read the books of ancient times
And serve the beauties of our own."

"Je n'ai pas l'esprit, comme toi, de me brouiller avec la Justice."

MOLIÈRE. *Les Fourberies de Scapin, Act I., Sc. II.*—(*Sylvestre.*)

"I haven't the wit, like you, to come to loggerheads with Justice."

"Je n'ai point étudié, et j'ai fait cela tout du premier coup."

MOLIÈRE. *Le Bourgeois Gentilhomme, Act II., Sc. VI.*—(*M. Jourdain.*)

"I've never studied, and yet I did that at the first attempt."

"Je n'en vois pas la nécessité."

COMTE D'ARGENSON. (*To the Abbé Desfontaines, who in extenuation of a scurrilous pamphlet had exclaimed: "A man must live".*)

"I do not see the necessity."

"Je n'entends point le Latin."

MOLIÈRE. *Les Précieuses Ridicules, Sc. VII.*—(*Marotte.*)

"I don't understand Latin."

"Je ne boy qu'à mes heures, comme la mule du pape."

RABELAIS. *Gargantua, I.*, 5.

"I only drink at my own times, like the Pope's mule."

"Je ne me soucie ni de Don Thomas, ni de Don Martin."

MOLIÈRE. *L'Avare, Act V., Sc. V.*—(*Harpagon.*)

"I don't care a fig for Don Thomas or for Don Martin."

"Je ne sais d'assurés dans le chaos du sort
Que deux points seulement, la Souffrance et la Mort."

ALFRED DE VIGNY. *Paris.*

"From Fortune's chaos nought assured I bring
Save two things only, Death and Suffering."

"Je ne sais pas si cela se peut, mais je sais bien que cela est."

MOLIÈRE. *L'Amour Médecin, Act II., Sc. II.*—(*Lisette.*)

"I don't know whether that is possible, but I know that it is."

"Je ne sais qui je suis, et crains de le savoir ;
Je veux ce que je dois, et cherche mon devoir :
Je crains de le haïr, si j'en tiens la naissance ;
Je le plains de m'aimer, si je m'en dois vengeance."
PIERRE CORNEILLE. *Héraclius, Act V., Sc. II.*—(*Héraclius.*)

"I know not who I am, and fear to know ;
I seek to learn where I my duty owe :
I fear to hate him, if he be my sire :
I mourn his love, if he have roused my ire."

"Je ne suis point battant, de peur d'être battu."
MOLIÈRE. *Sganarelle, Sc. XVII.*—(*Sganarelle.*)

"I am not striking, for fear of being struck."

"Je ne suis point d'humeur à payer les violons pour faire danser les autres."
MOLIÈRE. *La Comtesse d'Escarbagnas, Sc. XXI.*—(*M. Harpin.*)

"I'm not in the mood to pay the fiddlers for other people to dance."

"Je ne veux point ici m'affliger par avance ;
L'évènement souvent confond la prévoyance."
REGNARD. *Le Joueur, Act IV., Sc. I.*—(*Angélique.*)

"I grieve not over troubles till they're sent ;
Foresight is oft confounded by th' event."

"Je ne vous aime point, Hylas,
Je n'en saurais dire la cause :
Je sais seulement une chose ;
C'est que je ne vous aime pas."
BUSSY RABUTIN. *Histoire Amoureuse des Gaules. Epigrammes.* (*Ed. Cologne*, 1716, *p.* 246.)

"I do not love thee, Doctor Fell,
The reason why I cannot tell ;
But this alone I know full well,
I do not love thee, Doctor Fell."—(*Tom Brown.*)

"Je ne weil que nulz face jamez bien pour le guerredon de paradis avoir, ne pour la poour d'enfer ; mèz proprement pour l'amour de Dieu avoir, qui tant vaut et qui tout le bien nous peut faire."
JOINVILLE. *Histoire de Saint Louis, LXXXVII.* (*Ed. Paris*, 1761, *p.* 93.)

"I would not have any do good to gain the reward of paradise, or from fear of hell ; but solely to gain the love of God, that is worth all else and that can bestow on us every good thing."

"Je parle à mon bonnet."
MOLIÈRE. *L'Avare, Act I., Sc. III.*—(*La Flèche.*)

"I am speaking to my cap."

"Je pense, donc je suis."
DESCARTES. *Principes de la Philosophie. Première Partie*, § 7.

"I think, therefore I am."

"Je perdrai mes états, et garderai mon rang;
Et ces vastes malheurs où mon orgueil me jette
Me feront votre esclave, et non votre sujette:
Ma vie est en vos mains, mais non ma dignité."
PIERRE CORNEILLE. *Nicomède, Act III., Sc. I.*—(*Laodice.*)

"My states are forfeit but I keep my rank;
Misfortunes, which through my own pride befall me,
Make me your slave; subject ye ne'er shall call me:
My life is yours, my dignity is mine."

"Je perds le plus beau droit, celui de faire grâce."
VOLTAIRE. *Les Guèbres, Act IV., Sc. II.*—(*Iradan.*)

"I lose my fairest right, the gift of mercy."

"Je refuse d'un cœur la vaste complaisance
Qui ne fait du mérite aucune différence:
Je veux qu'on me distingue; et pour le trancher net,
L'ami du genre humain n'est pas du tout mon fait."
MOLIÈRE. *Le Misanthrope, Act I., Sc. I.*—(*Alceste.*)

"I hate that vast complaisance of some minds
Which in degrees of worth no difference finds:
I claim to be distinguished, and, in fine,
The friend of all men is no friend of mine."

"Je rends grâces aux dieux de n'être pas Romain,
Pour conserver encore quelque chose d'humain."
PIERRE CORNEILLE. *Horace, Act II., Sc. III.*—(*Curiace.*)

"I thank the gods that Rome I do not serve;
Thus something human I may still preserve."

"Je sçay ce que je fus, je sçay ce que je suis,
Je veux ce que je doy, je fay ce que je puis."
GUÉRIN DE BOUSCAL. *Cléomène, Act I., Sc. IV.*—(*Cléomène.*)

"What I was know I well, what I am know I too;
What I should, that I will; what I can, that I do."

"Je sens l'impatience en mon âme accroistre
De cognoistre le mal que j'ay peur de cognoistre."
RACAN. *Les Bergeries, Act II., Sc. III.*—(*Artenice.*)

"The impatient longing in my soul doth grow
To know the evil that I fear to know."

"Je sirote mon vin, quel qu'il soit, vieux, nouveau:
Je fais rubis sur l'ongle, et n'y mets jamais d'eau."
REGNARD. *Les Folies Amoureuses, Act II., Sc. II.*—(*Agathe.*)

"I keep sipping my wine, old or new, good or bad:
I drink the last drop, and no water I add."

"Je soutiendrai mon opinion jusqu'à la dernière goutte de mon encre."
MOLIÈRE. *Le Mariage Forcé, Sc. VI.*—(*Pancrace.*)

"I will maintain my opinion with the very last drop of my ink."

'Je suis assez semblable aux girouettes qui ne se fixent que quand elles sont rouillées."

VOLTAIRE. *Lettre à M. le Comte d'Albaret*, 10 *Avril*, 1760.

"I am somewhat like the weathercocks, which only become stationary when they are rusty."

"Je suis content et je suis heureux, puisque je crois l'être."

LESAGE. *Gil Blas*, *VIII.*, 13.

"I am contented and I am happy, because I think myself so."

"Je suis descendu au puitz ténébreux, auquel disoit Héraclitus estre vérité cachée. RABELAIS. *Pantagruel*, *III.*, 36.

"I went down into the gloomy well where, as Heraclitus says, Truth is hidden."

"(Car) je suis homme et je me fais honneur
D'avoir ma part aux humaines faiblesses."

VOLTAIRE. *La Pucelle*, *Chant VII.*

"For I'm a man, and think it no disgrace
To have my share of human weaknesses."

"Je suis las des musées,—cimetières des arts."

LAMARTINE: *Voyage en Orient.*—"*Athènes.*"

"I am weary of museums, those cemeteries of the arts."

"Je suis né et ay esté nourry jeune au jardin de France, c'est Touraine." RABELAIS. *Pantagruel*, *II.*, 9.

"I was born and spent my youth in the garden of France, Touraine."

"Je t'aimais inconstant, qu'aurais-je fait fidèle?"

RACINE. *Andromaque*, *Act IV.*, *Sc. V.*—(*Hermione.*)

"I loved thee faithless; what an hadst been true?"

"Je te défie en vers, prose, Grec et Latin."

MOLIÈRE. *Les Femmes Savantes*, *Act III.*, *Sc. V.*—(*Vadius.*)

"I challenge you in verse, prose, Greek and Latin."

"(Mais) je tiens qu'il est mal, sur quoi que l'on se fonde,
De fuir obstinément ce que suit tout le monde,
Et qu'il vaut mieux souffrir d'être au nombre des fous,
Que du sage parti se voir seul contre tous."

MOLIÈRE. *L'Ecole des Maris*, *Act I.*, *Sc. I.*—(*Ariste.*)

"I hold we're wrong, whate'er our motive be,
If what the world approves we blindly flee;
And much prefer amongst the fools to hide,
Than to take arms alone on wisdom's side."

"Je tiens sans cesse
Qu'il nous faut en riant instruire la jeunesse,
Reprendre ses défauts avec grande douceur,
Et du nom de vertu ne lui point faire peur."

MOLIÈRE. *L'Ecole des Maris*, *Act I.*, *Sc. II.*—(*Ariste.*)

"I always preach
That 'tis with smiles we should our children teach,
With extreme gentleness their errors blame,
Nor give them cause to shrink from virtue's name."

"Je tombe par malheur de la poesie en la braise."
MATHURIN REGNIER. *Satyres, X.* (*Ed.* 1617, *p.* 51.)
"From the frying-pan into the embers I fall."

"Je trouve bien plus de distance
De l'amour à l'indifférence
Que de la haine à l'amour."
BUSSY RABUTIN. *Histoire Amoureuse des Gaules, Maximes d'Amour.* (*Cologne Ed.*, 1716, *p.* 224.)
"Far greater will the distance prove
Between indifference and love
Than between love and hate."

"Je vais chercher ailleurs (pardonne, ombre Romaine!)
Des hommes, et non pas de la poussière humaine."
LAMARTINE. *Dernier Chant du Pèlerinage d'Harold, XIII.*
"Pardon, great Roman shade, yet seek I must
Elsewhere for men, and not for human dust."

"Je vais où va toute chose,
Où va la feuille de rose
Et la feuille de laurier." ARNAULT. *Fables, V.*, 16.—"*La Feuille.*"
"I go where all nature goes,
Where goes the leaf of the rose,
And eke the leaf of the bay."

"Je vais quérir un grand peut-être."
RABELAIS. (*Pierre Dupont, Esquisse sur Rabelais, prefacing edition of* 1858.)
"I am going in search of a great perhaps."

"Je veux qu'il me batte, moi."
MOLIÈRE. *Le Médecin malgré lui, Act I., Sc. II.*—(*Martine.*)
"Well, I want him to beat me."

"Je veux qu'on ait de très-grands égards pour le précepteur de mes enfans; mais je ne veux point du tout qu'il ait la moindre autorité dans ma maison."
VOLTAIRE. *La Voix du Sage et du Peuple.* (*Vol. VI., p.* 2.)
"I wish that great consideration be shown to the preceptor of my children, but I have no desire that he should have the least authority in my house."

"Je vis de bonne soupe et non de beau langage,
Vaugelas n'apprend pas à bien faire un potage."
MOLIÈRE. *Les Femmes Savantes, Act II., Sc. VII.*—(*Chrysale.*)
"I live on wholesome broth, not flowery speeches,
And 'tis not Vaugelas who good cooking teaches."

"Je vois dans tout but noble un but plus noble poindre;
Car lorsqu'on eut un rêve on n'en prend pas un moindre."
ROSTAND. *La Princesse Lointaine, Act I., Sc. II.*—(*Frère Trophime.*)
"From every lofty aim I see a loftier rise;
After one noble dream, no meaner satisfies."

"Je vous suis garant
Qu'un sot savant est sot plus qu'un sot ignorant."
MOLIÈRE. *Les Femmes Savantes, Act IV., Sc. III.*—(*Clitandre.*)
"I'll be sworn
A learned fool 's the biggest fool that 's born."

"Jean s'en alla comme il était venu,
Mangea le fonds avec le revenu."
LA FONTAINE. *Epitaphe d'un Paresseux.*
"Just as he came so away John went,
Both capital and income spent."

"Jeune on conserve pour la vieillesse: vieux on épargne pour la mort. L'héritier prodigue paye de superbes funérailles, et dévore le reste."
LA BRUYÈRE. *Caractères. Des Biens de Fortune, LXIV.*
"Young we save up for old age; old we hoard for death. The spendthrift heir pays for a handsome funeral, and devours the rest."

"(Qui tient le) juste milieu."
PASCAL. *Pensées, Part I., Art. VI.*, 17.
"Juste milieu."
BOSSUET. *Traité du Libre Arbitre, Chap. IV.* (*Vol. X., p.* 115.)
"The happy mean."

"Ki felun Hume od li aquieut
Ne s'en ist mie qant il vieut." MARIE DE FRANCE. *Fables, VIII.*
"Who of a rogue doth comrade make
Not when he would shall him forsake."

"Ki haut monte de haut descent,
Froit a le pied ki plus l'estent,
Ke ses covretoirs n'a de lonc."
ANON. *Pastourelle.* (*Théâtre Français au Moyen Age. Ed. Desrez, p.* 46.)
"Mount high, from height thou must descend;
Cold feet hath he who doth extend
Them further than his blanket's end."

"Ki li bien set, dire le doit."
JACQUEMART GIELÉE. *Renart le Nouvel, line* 1.
"What one well knoweth, he should tell."

"L'abit le moine ne fait pas."
CHARLES D'ORLÉANS. *Rondel CLXXXVI.*
"'Tis not the robe that makes the monk."

"L'absence est à l'amour ce qu'est au feu le vent;
Il éteint le petit, il allume le grand."
BUSSY RABUTIN. *Histoire Amoureuse des Gaules, Maximes d'Amour.* (*Cologne Ed.*, 1716, *p.* 219.)
"Love 's served by absence as by wind the fire;
The small 's extinguished, but the great mounts higher."

"L'absence est aussi bien un remède à la haine
Qu'un appareil contre l'amour."
LA FONTAINE. *Fables, X.*, 12.—"*Les deux Perroquets, le Roi et son Fils.*"

"Absence is just as much a cure for hate
As 'tis a shield 'gainst love."

"L'absence ni le temps ne sont rien quand on aime."
DE MUSSET. *Rappelle-toi.* (*Poésies Nouvelles, p.* 231.)

"Absence and time are nought to those that love."

"L'abus des livres tue la science."
J. J. ROUSSEAU. *Emile, Livre V.*

"The abuse of books is the death of knowledge."

"L'accent de province
Ne se perd point, même à la cour du prince."
VOLTAIRE. *La Pucelle, Chant IV.*

"Even 'mongst those who stand around the throne
Provincial accents never are outgrown."

"L'accointance d'un fol jamais ne profite à la longue."
PHILIPPE DE COMMINES. *Mémoires, Livre II., Chap. III.*

"A fool's companionship profiteth nothing in the end."

"L'action est fille de la pensée."
LAMARTINE. *Voyage en Orient.*—"*Athènes.*" (*Ed. Hachette*, 1881, *p.* 107.)

"Action is the daughter of thought."

"L'action ne fait pas le crime, c'est la connoissance de celui qui la commet." MONTESQUIEU. *Lettres Persanes, LVII.*

"It is not the deed which constitutes the crime, but the guilty knowledge of the criminal."

"L'affront n'existe plus quand l'outrage est vengé."
SAURIN. *Spartacus, Act IV., Sc. I.*—(*Sunnon.*)

"Th' affront exists no more when th' outrage is avenged."

"L'affront que l'offenseur oublie en insensé,
Vit, et toujours remue au cœur de l'offensé."
VICTOR HUGO. *Hernani, Act IV., Sc. IV.*—(*Hernani.*)

"Though the offender may forget the wrong,
In th' injured breast it lives and waxes strong."

"L'âge amènera tout, et ce n'est pas le temps,
Madame, comme on sait, d'être prude à vingt ans."
MOLIÈRE. *Le Misanthrope, Act III., Sc. V.*—(*Célimène.*)

"Age will bring everything, 'tis understood;
At twenty you're too young to be a prude."

"L'aigle d'une maison n'est qu'un sot dans une autre."
GRESSET. *Le Méchant, Act IV., Sc. VII.*—(*Cléon.*)

"The eagle in one house is in the next a fool."

" (Bon Dieu !) l'aimable siècle où l'homme dit à l'homme,
Soyons frères—ou je t'assomme."

ECOUCHARD LEBRUN. *Epigrammes, V.*, 23.

" Heavens, what an age ! when man to man doth cry
Let us be brothers—for if not, you die."

" L'allégorie habite un palais diaphane."

LEMIERRE. *La Peinture, Chant III.*

" In a transparent palace allegory dwells."

" L'amant qui loue est l'amant couronné ;
Avant l'amour l'amour-propre était né."

GENTIL BERNARD. *L'Art d'Aimer, Chant II.*

" The flattering lover is the lover crowned,
For self-esteem ere love on earth was found."

" L'ambition, l'intérêt, le désir de faire parler de moi, l'emportèrent ; et la guerre fut résolue."

FREDERICK THE GREAT. (*Voltaire, Mémoires.*) (*Vol. I., p.* 97.)

" Ambition, self-interest, the desire to be talked about carried the day ; and war was resolved upon."

" L'ambition passa pour la vertu sublime ;
Le crime heureux fut juste et cessa d'être crime."

BOILEAU. *Satires, XI.*, 185.

" Ambition virtue's highest honours bore ;
Successful crime was just and crime no more."

" L'ami de tout le monde n'est ami de personne."

BOURDALOUE. *Pensées Diverses sur la Charité.* (*Ed. Lefèvre*, 1837, *Vol. III., p.* 460.)

" The friend of every one is the friend of no one."

" L'ami qui souffre seul fait une injure à l'autre."

ROTROU. *Venceslas, Act III., Sc. II.*—(*Alexandre.*)

" He insults his friend
Who makes him not the sharer of his grief."

" L'amitié d'un grand homme est un bienfait des dieux."

VOLTAIRE. *Œdipe, Act I., Sc. I.*—(*Philoctète.*)

" A great man's friendship is a gift divine."

" L'amitié ni l'amour ne doivent recevoir que ce qu'ils peuvent rendre."

DE MUSSET. *On ne badine pas avec l'Amour, Act I., Sc. II.* —(*Camille.*)

" Neither friendship nor love should accept what they cannot return."

" L'amour aux jeunes cœurs
Se présente toujours entouré de douceurs ;
D'abord il n'offre aux yeux que choses agréables :
Mais il traîne après lui des troubles effroyables ;

Et si tu veux passer tes jours dans quelque paix,
Toujours, comme d'un mal, défends-toi de ses traits."

MOLIÈRE. *Mélicerte, Act II., Sc. II.*—(*Mélicerte.*)

"Love, to the youthful mind,
Doth ever seem to be in joys enshrined;
At first it shows us nought but charming things
But later woes unspeakable it brings;
So if thou 'dst bring thy days to peaceful end,
From love, as from the plague, thyself defend."

"L'amour chez les vieillards a d'étranges racines,
Et trouve, comme un lierre aux fentes des ruines,
Dans ces cœurs ravagés par le temps et les maux,
Cent brèches où pousser ses tenaces rameaux."

EMILE AUGIER. *L'Aventurière, Act I., Sc. V.*—(*Fabrice.*)

"From strangest roots love in old men doth grow;
Like ivy on a ruin it doth show,
And in these hearts laid waste by grief and time,
By myriad clefts its clinging branches climb."

"L'amour de la justice n'est pour la plupart des hommes que la crainte de souffrir l'injustice." LA ROCHEFOUCAULD. *Maximes*, 78.

"The love of justice, in most men, is only the fear of suffering injustice."

"L'amour est-il muet, ou n'a-t-il qu'un langage?"

RACINE. *Britannicus, Act III., Sc. VII.*—(*Britannicus.*)

"Is love then dumb, or hath it but one speech?"

"L'amour est le règne des femmes."

J. J. ROUSSEAU. *Lettre à M. d'Alembert.*

"Love is the reign of woman."

"L'amour est souvent un fruit du mariage."

MOLIÈRE. *Sganarelle, Sc. I.*—(*Gorgibus.*)

"Love is often a fruit of marriage."

"L'amour est un dérèglement d'esprit qui nous entraîne vers un objet, et nous y attache malgré nous: c'est une maladie qui nous vient comme la rage aux animaux." LESAGE. *Gil Blas, II.*, 7.

"Love is a disorder of the mind which draws us towards an object and attaches us to it against our will: it is a disease which attacks us as madness attacks the lower animals."

"L'amour est un enfant qui veut être amusé."

DE BOISSY. *L'Epoux par Supercherie, Act I., Sc. VI.*—(*Belfort.*)

"Love is a child that cries to be amused."

"L'amour est un grand maître, il instruit tout d'un coup."

PIERRE CORNEILLE. *La Suite du Menteur, Act II., Sc. III.*—(*Mélisse.*)

"Love 's a great teacher, swift his lesson 's learnt."

"(Par tout pays) l'amour est une zone torride pour le cœur de l'homme."

BERNARDIN DE ST. PIERRE. *Etudes de la Nature. Etude Septième.*

"In every country love is a torrid zone for the heart of man."

"L'amour fit le serment, l'amour l'a violé."
RACINE. *Bajazet, Act III., Sc. V.*—(*Roxane.*)
"Love took the oath, and love hath broken it."

"L'amour le plus aveugle est le plus éloquent."
ABBÉ DELILLE. *L'Imagination, Chant IV.*
"'Tis blindest love that is most eloquent."

"L'amour ne vit que de confiance."
HONORÉ DE BALZAC. *Le Lys dans la Vallée, p.* 347.
"Love lives only on confidence."

"L'amour pardonne tout."
NIVELLE DE LA CHAUSSÉE. *Le Préjugé à la Mode, Act V., Sc. I.* —(*Damon.*)
"Love pardons all."

"L'amour prend dans son cœur le nom de la pitié."
CARBON FLINS. *La Jeune Hôtesse, Act II., Sc. XIV.*—(*Caroline.*)
"Love in her heart doth borrow Pity's name."

"L'amour-propre est le plus grand de tous les flatteurs."
LA ROCHEFOUCAULD. *Maximes,* 2.
"Self-esteem is the greatest of all flatterers."

"L'amour-propre offensé ne pardonne jamais."
VIGÉE. *Les Aveux Difficiles, Sc. VII.*—(*Cléante.*)
"Offended self-esteem will ne'er forgive."

"L'amour-propre triomphe à grossir les objets ;
Mais de tous les humains que sa vapeur occupe,
Le poète orgueilleux est la plus sûre dupe."
SENECÉ. *Les Travaux d'Apollon.*
"Objects by self-esteem are magnified ;
But of all those who in its mists are wrapped,
Conceited poets are most surely trapped."

"L'amour rend tout permis ;
Un véritable amant ne connaît pas d'amis."
PIERRE CORNEILLE. *Cinna, Act III., Sc. I.*—(*Euphorbe.*)
"Love to all things lends
His licence ; the true lover knows no friends."

"L'amour sacré de la patrie."
CARDINAL DE BERNIS. *Epître sur les Mœurs.*
"Amour sacré de la patrie !"
ROUGET DE L'ISLE. *La Marseillaise.*
"The hallowed love of country."

"L'amour se plaît un peu dans le dérèglement."
REGNARD. *Le Joueur, Act I., Sc. II.*—(*Hector.*)
"Love findeth in disorder some delight."

"L'amour vient de l'aveuglement,
L'amitié de la connaissance."
BUSSY RABUTIN. *Histoire Amoureuse des Gaules, Maximes d'Amour.* (*Cologne Ed.*, 1716, *p.* 194.)

"Love doth from blindness spring,
Friendship from knowledge."

"L'amoureux qui attend se vieillit en un jour."
RONSARD. *Sonnets pour Hélène, Livre II.*, 11. (*Vol. I., p.* 324.)

"Th' expectant lover in one day grows old."

"L'Angleterre, ah! la perfide Angleterre!"
BOSSUET. *Premier Sermon pour la Circoncision.* (*Ed. Lefèvre*, 1836. *Vol. III., p.* 687.)

"England, perfidious England!"

"L'année des grosses mesles." RABELAIS. *Pantagruel, II.*, 1.

"The year of the big medlars."

"L'appétit vient en mangeant, disoit Angeston; mais la soif s'en va en buvant." RABELAIS. *Gargantua, I.*, 1.

"Appetite comes with eating, said Angeston; but thirst goes with drinking."

"L'arbre de la liberté, a dit un auteur ancien, croît lorsqu'il est arrosé du sang de toute espèce de tyrans."
BARÈRE DE VIEUZAC. *Convention Nationale*, 16 *Janvier*, 1793. (*Moniteur Officiel*, 19 *Janvier*, 1793, *p.* 100.)

"The tree of liberty, said an ancient writer, grows when it is watered with the blood of all kinds of tyrants."

"L'armée est une nation dans la nation; c'est un vice de nos temps."
ALFRED DE VIGNY. *Servitude Militaire, Livre I., Chap. II.*

"The army is a nation within the nation; it is a vice of our times."

"L'art de persuader n'est que celui de plaire."
ABBÉ DELILLE. *Epître sur les Ressources de la Culture des Arts et des Lettres.*

"Persuasion's art is but the art of pleasing."

"L'art de plaire est l'art de tromper."
VAUVENARGUES. *Réflexions et Maximes*, 329.

"The art of pleasing is the art of deceiving."

"L'attente d'un retour ardemment désiré,
Donne à tous les instants une longueur extrême,
Et l'absence de ce qu'on aime,
Quelque peu qu'elle dure, a toujours trop duré."
MOLIÈRE. *Amphitryon, Act II., Sc. II.*—(*Amphitryon.*)

"When a return we wait with yearning strong,
The moments of unmeasured length do prove,
And th' absence of the one we love,
Though little time it last, lasts aye too long."

" L'audace et le mépris sont d'infidèles guides."
RACINE. *Alexandre, Act I., Sc. II.—(Taxile.)*
" What faithless guides are rashness and contempt ! "

" L'audace vaut le nombre, et croît par les dangers."
DELAVIGNE. *Les Vêpres Siciliennes, Act IV., Sc. IV.—(Procida.)*
" Boldness with numbers vies, and grows as perils grow."

" L'auteur veut plaire, et plaît sans doute à quelque belle
A qui l'on doit le feu dont sa plume étincelle."
PIRON. *La Métromanie, Act II., Sc. V.—(Lucile.)*
" The author strives to please, and pleases, too, some fair
Who to his pen supplies the fire that sparkles there."

" L'autorité ne veut pas de partage."
VOLTAIRE. *Alzire, Act I., Sc. I.—(Alvarez.)*
" Authority brooks not a partner."

" L'autre jour au bord d'un vallon,
Un serpent mordit Jean Fréron ;
Que pensez-vous qu'il arriva ?*
Ce fut le serpent qui creva." VOLTAIRE. *Poésies Mêlées, CXLVII.*
" Of late, as he a stroll did take,
Fréron was bitten by a snake ;
And what, think you, did then betide ?
Forsooth, it was the snake that died."

" L'avenir, fantôme aux mains vides,
Qui promet tout et n'a rien."
VICTOR HUGO. *Les Voix Intérieures. Sunt Lacrymae Rerum, VII.*
" The Future, phantom with the empty hands,
That all things promises and nothing has."

L'échafaud, pour le juste, est le lit de sa gloire."
LAMARTINE. *Contre la Peine de Mort.*
" For the just man the scaffold is his glory's bed."

" (Et) l'école du monde, en l'air dont il faut vivre,
Instruit mieux à mon gré que ne fait aucun livre."
MOLIÈRE. *Ecole des Maris, Act I., Sc. II.—(Ariste.)*
" And the world's school, which we must make our home,
Teaches, methinks, far more than any tome."

' L'égalité sera peut-être un *droit*, mais aucune puissance humaine ne saura la convertir en *fait*."
HONORÉ DE BALZAC. *Histoire des Treize, p.* 194.
" Equality will be perhaps recognised as a *right*, but no human power can convert it into a *fact*."

" L'égoïsme et la haine ont seuls une patrie ;
La Fraternité n'en a pas."
LAMARTINE. *Poésies Diverses.*—" *La Marseillaise de la Paix.*"
" Egoism and hatred only boast a fatherland ;
Fraternity has none."

"L'éloge doit non seulement couronner le mérite, mais le faire germer."
BUFFON. *Discours Académiques. Réponse à M. le Chevalier de Chatelux.*

"Eulogy should not only crown merit, but make it bud."

"L'éloquence est dans l'âme, et non dans la parole."
MARMONTEL. *Discours sur l'Eloquence.*

"Eloquence is in the soul, not in the tongue."

"L'éloquence, qui des plus petites choses en sçait faire de grandes."
VOITURE. *Lettres, CLXXXI. A Monseigneur le Duc d'Anguien.* (*Ed. Roux, p.* 355.)

"Eloquence which can turn small things into great."

"L'embarras des richesses."
VOLTAIRE. *Le Droit du Seigneur, Act II., Sc. VI.*—(*Le Chevalier.*)
SOULAS D'ALLAINVAL. *Title of a comedy published in* 1735.

"The embarrassment of wealth."

"L'émeute, c'est quand le populaire est battu ; tous des vauriens ! La révolution, c'est quand il est le plus fort ; tous des héros !"
SARDOU. *Rabagas, Act III., Sc. I.*—(*Boubard.*)

"A riot is when the mob is overpowered ; all blackguards ! A revolution is when the mob succeeds ; all heroes !"

"L'empire c'est la paix."
NAPOLEON III. *Speech at Bordeaux, 9th Oct.,* 1852.

"The empire is peace."

"L'emploi de chaque instant est un fond que tu places
Au profit de ton avenir." LEMIERRE. *La Nouvelle Année.*

"Each moment's use is an investment made
For profit of thy future."

"(Que) l'en ne puet fere espervier
En nule guise d'ung busart."
GUILLAUME DE LORRIS. *Roman de la Rose, line* 3839.

"A falcon ne'er in any sort
From bustard shall ye make."

"L'enfant marche joyeux, sans songer au chemin ;
Il le croit infini, n'en voyant pas la fin.
Tout à coup il rencontre une source limpide,
Il s'arrête, il se penche, il y voit un vieillard."
DE MUSSET. *Les Vœux Stériles.* (*Premières Poésies, p.* 182.)

"All heedless of the road, the child in mad delight
Sets forth ; no end he sees, and deems it infinite.
Sudden a limpid pool beside his pathway lies ;
He stops and, bending down, an old man's face he spies."

" (Donnez le même esprit aux hommes,
Vous ôtez tout le sel de la société.)
L'Ennui nacquit un jour de l'Uniformité."

HOUDART DE LA MOTTE. *Fables Nouvelles, IV.*, 15, 36.

" Give to all men the same intelligence,
The salt you banish of society.
Boredom was born one day of Uniformity."

" L'enseigne fait la chalandise."

LA FONTAINE. *Fables, VII.*, 15.—" *Les Devineresses.*"

" The sign-board brings the customers."

" L'enthousiasme est frère de la souffrance."

DE MUSSET. *Lorenzaccio, Act II., Sc. II.*—(*Tebaldeo.*)

" Enthusiasm is the brother of suffering."

" L'épée use le fourreau."

Quoted by J. J. ROUSSEAU. *Les Confessions, Part I., Livre V.*

" The sword is wearing out the scabbard."

" L'erreur des rois coûte cher."

DEZÈDE. *Les Deux Pages, Act II., Sc. IV.*—(*Le Roi.*)

" A king's mistake costs dear."

" L'esclave n'a qu'un maître ; l'ambitieux en a autant qu'il y a de gens utiles à sa fortune."

LA BRUYÈRE. *Caractères. De la Cour, LXX.*

" The slave has but one master ; the ambitious man as many as there are people likely to be useful to him in his career."

" L'espérance est la fleur du désir, la foi est le fruit de la certitude."

HONORÉ DE BALZAC. *La Recherche de l'Absolu.* (*P.* 196.)

" Hope is the flower of desire, faith the fruit of conviction."

" L'espoir des vaincus est de n'espérer point."

AGRIPPA D'AUBIGNÉ. *Le Printemps, Hécatombe à Diane, XVIII.*

" The vanquished have their hope in hoping nought."

" L'espoir le mieux fondé n'a jamais trop de forces.
Le plus heureux destin surprend par ses divorces ;
Du trop de confiance il aime à se venger,
Et dans un grand dessein rien n'est à négliger."

PIERRE CORNEILLE. *Sertorius, Act II., Sc. II.*—(*Sertorius.*)

" Our strongest hopes are ne'er too firmly stayed ;
Mankind is oft by fortune's shifts dismayed ;
O'erweening confidence by fate 's chastised,
And nought, in great designs, must be despised."

" L'esprit a son ordre, qui est par principes et démonstrations ; le cœur en a un autre. On ne prouve pas qu'on doit être aimé, en exposant par ordre les causes de l'amour."

PASCAL. *Pensées, Part I., Art. X.*, 19.

" The mind has its system which is one of principles and demonstrations ; the heart has another. We do not prove that we ought to be loved by setting out systematically the causes of love."

" L'esprit est le dieu des instans,
Le génie est le dieu des âges."

ECOUCHARD LEBRUN. *Odes, Livre I.*, 1.—*A M. Buffon.*

" Talent is the god of moments,
Genius is the god of ages."

" L'esprit est toujours la dupe du cœur."

LA ROCHEFOUCAULD. *Maximes*, 102.

" The mind is always the dupe of the heart."

" L'esprit n'est jamais las d'écrire
Lorsque le cœur est de moitié."

GRESSET. *Epître II.*—" *Les Ombres.*"

" The mind of writing never tires
When the heart 's partner in the work."

" L'esprit n'est pas ému de ce qu'il ne croit pas."

BOILEAU. *L'Art Poétique, III.*, 50.

" The mind is ne'er dismayed by what it credits not."

" L'esprit nous sert quelquefois hardiment à faire des sottises."

LA ROCHEFOUCAULD. *Maximes*, 415.

" Our intellect sometimes helps us bravely to do foolish things."

" L'esprit peut faire une conquête,
Mais c'est au cœur à la garder." GENTIL BERNARD. *Aux Muses.*

" The intellect a victory may gain,
But 'tis the heart's to keep what has been won."

" L'esprit qu'on veut avoir gâte celui qu'on a."

GRESSET. *Le Méchant, Act IV., Sc. VII.*—(*Ariste.*)

" The wit we long for spoils the wit we have."

" L'esprit révolutionnaire est fatal aux grandeurs qu'il élève comme à celles qu'il renverse."

GUIZOT. *Discours sur l'Histoire de la Révolution d'Angleterre, Chap. X.* (*Pitt Press Series, p.* 104.)

" The revolutionary spirit is as fatal to the great reputations it builds up as to those which it overthrows."

" L'Etat, c'est moi."

LOUIS XIV. (*Chéruel, Histoire de l'Administration Monarchique en France, Livre II., p.* 32.)

" The State ! I am the State."

" L'exactitude est la politesse des rois."

LOUIS XVIII. (*Souvenirs de J. Laffitte, Vol. I., p.* 150.)

" Punctuality is the politeness of kings."

" L'habitude, qui fait de la vie un proverbe."

DE MUSSET. *Rolla, II.* (*Poésies Nouvelles, p.* 6.)

" Habit, which makes a proverb of our life."

"L'harmonie la plus douce est le son de la voix de celle que l'on aime."
LA BRUYÈRE. *Caractères. Des Femmes*, 10.

"The sweetest harmony is the sound of the voice of the one we love."

"L'histoire, cette vieille dame exaltée et menteuse."
GUY DE MAUPASSANT. *Sur l'Eau. Saint-Tropez*, 12 *Avril.*

"That excitable and unreliable old lady, History."

"L'histoire des peuples est une échelle de misère dont les révolutions forment les différents degrés."
CHATEAUBRIAND. *Révolutions Anciennes, Livre I., Part I., Chap. I.*

"The history of nations is a ladder of misery, the different rungs of which are formed by revolutions."

"L'histoire est un roman dont le peuple est l'auteur."
ALFRED DE VIGNY. *Réflexions sur la Vérité dans l'Art.*

"History is a novel of which the people is the author."

"L'histoire et le roman font deux parts dans la vie
Qui si tôt se ternit :
Le roman la commence et lorsqu'elle est flétrie
L'histoire la finit." CHATEAUBRIAND. *Les Alpes ou l'Italie.*

"Romance and history part our life in twain,
Life that so soon shall fade ;
'Tis first romance : in history's domain
The closing scenes are laid."

"L'histoire n'est que le tableau des crimes et des malheurs."
VOLTAIRE. *L'Ingénu, Chap. X.* (*Vol. VIII., p.* 180.)

"History is only the picture of crimes and misfortunes."

"L'histoire des plus grands princes est souvent le récit des fautes des hommes."
VOLTAIRE. *Le Siècle de Louis XIV., Chap. XI.* (*Vol. IV., p.* 1190.)

"The history of the greatest princes is often the story of men's mistakes."

"L'histoire des grands événements de ce monde n'est guère que l'histoire des crimes."
VOLTAIRE. *Essai sur les Mœurs et l'Esprit des Nations, Chap. XXIII.* (*Vol. IV., p.* 222.)

"The history of the great events of this world is little else than a history of crime."

"L'homme aujourd'hui sème la cause,
Demain Dieu fait mûrir l'effet."
VICTOR HUGO. *Les Chants du Crépuscule. Napoléon, II.*, 2.

"To-day man sows the cause,
And God to-morrow ripens the effect."

"L'homme croit souvent se conduire lorsqu'il est conduit: et pendant que par son esprit il tend à un but, son cœur l'entraîne insensiblement à un autre." LA ROCHEFOUCAULD. *Maximes*, 43.

"Man often believes he is following his own course when he is in reality being led, and while his intelligence takes one direction his heart draws him insensibly in another."

"L'homme dit ce qu'il sait, la femme dit ce qui plaît."
J. J. ROUSSEAU. *Emile, Livre V.*

"Man says what he knows, woman says what pleases."

"L'homme est composé de matière et d'esprit: l'animalité vient aboutir en lui, et l'ange commence à lui."
HONORÉ DE BALZAC. *Le Lys dans la Vallée, p.* 252.

"Man is composed of matter and spirit: animalism comes to an end in him, and the angel begins with him."

"L'homme est le point fatal où les deux infinis
Par la toute-puissance ont été réunis."
LAMARTINE. *Méditations Poétiques, II. L'Homme.*

"Man is the fatal point wherein the might
Of God doth two infinities unite."

"L'homme est né libre, et partout il est dans les fers."
J. J. ROUSSEAU. *Du Contrat Social, Livre I., Chap. I.*

"Man is born free, yet everywhere he is in fetters."

"L'homme est né pour la société."
J. B. ROUSSEAU. *Le Capricieux, Act II., Sc. III.*—(*Albert.*)

"Man was born for society."

"L'homme est un apprenti, la douleur est son maître,
Et nul ne se connaît tant qu'il n'a pas souffert."
DE MUSSET. *La Nuit d'Octobre.* (*Poésies Nouvelles, p.* 126.)

"Man's an apprentice, sorrow is his master,
And no one knows himself that hath not suffered."

"L'homme intrépide et ferme en ses vastes desseins
Tient toujours, quand il veut, sa fortune en ses mains,
Et des événements il sait se rendre maître;
Le foible les attend; un grand cœur les fait naître."
BLIN DE SAINMORE. *Orphenis, Act IV., Sc. I.*—(*Orphenis.*)

"Who by his schemes unmoved and fearless stands,
Holds when he will his fortune in his hands;
He is the lord of all that haps on earth,
The weak awaits, the strong heart gives them birth."

"L'homme n'écrit rien sur le sable
A l'heure où passe l'aquilon."
DE MUSSET. *La Nuit de Mai.* (*Poésies Nouvelles, p.* 58.)

"Man writeth nothing on the sand
What time the tempest passeth by."

" L'homme n'est ni ange ni bête ; et le malheur veut que qui veut faire l'ange fait la bête."

PASCAL. *Pensées, Part I., Art. X.*, 13.

" Man is neither angel nor brute ; but it is his misfortune that he who would play the angel plays the brute."

" L'homme n'est qu'un roseau, le plus faible de la nature, mais c'est un roseau pensant." PASCAL. *Pensées, Part I., Art. IV.*, 6.

" Man is but a reed, and the feeblest in nature, but it is a reed that thinks."

" L'homme peut aspirer à la vertu, il ne peut raisonnablement prétendre de trouver la vérité."

CHAMFORT. *Maximes et Pensées, Chap. V.* (*Ed.* 1824. *Vol. I., p.* 410.)

" Man may aspire to virtue, but he cannot reasonably pretend to discover truth."

" L'homme propose et Dieu dispose."

PHILIPPE DE COMMINES. *Mémoires, Livre III., Chap. IX.*

" Man proposes and God disposes."

" Home propose
Et Diex ordene."

ANON. *Un Miracle de Saint Ignace.* (*Théâtre Français au Moyen Age. Ed. Desrez*, 1839, *p.* 276.)

" Man proposes and God ordains."

" L'homme s'agite, mais Dieu le mène."

FÉNELON. *Sermon pour la Fête de l'Epiphanie*, 1685.

" Man struggles, but God leads him."

" L'homme prudent voit trop, l'illusion le suit ;
L'intrépide voit mieux, et le fantôme fuit."

CRÉBILLON. *Catilina, Act III., Sc. V.*—(*Catilina.*)

" By shadows frightened, too much caution sees ;
Courage sees clearer, and the phantom flees."

" L'homme qui a le plus vécu n'est pas celui qui a compté le plus d'années, mais celui qui a le plus senti la vie."

J. J. ROUSSEAU. *Emile, Livre I.*

" The man who has lived the most is not he who can count the most years, but he who has most appreciated life."

" L'homme sensé qu'au monde attache sa naissance,
Sans quitter ses devoirs, sans changer de séjour,
Peut vivre solitaire au milieu de la cour."

GRESSET. *Sidnei, Act II., Sc. II.*—(*Hamilton.*)

" The man of sense who of the world is born,
E'en though nor home nor duty he shall flee,
May 'midst the courtly throng a hermit be."

" L'homme seul, l'homme seul, en sa fureur extrême
Met un brutal honneur à s'égorger soi-même."

BOILEAU. *Satires, VIII.*, 147.

" Man, man alone, with madness all aflame,
Will cut his throat in ruthless honour's name."

" (L'on dit que) l'homme surpris est à demy battu, et au contraire un adverty en vaut deux."

CHARRON. *Sur la Sagesse, Livre II., Chap. VII.*

" It is said that a man surprised is half-beaten, and on the other hand that a man warned is worth two."

" L'homme vertueux est toujours libre ; car en faisant toujours son devoir, il ne fait jamais que ce qu'il veut."

J. J. ROUSSEAU. *Lettre à M. Moulton*, 28 *Février*, 1765.

" The virtuous man is always free, for while always doing his duty, he never does but what he wishes."

" L'honnête homme jamais ne peut trouver de charmes
A des nœuds qu'une femme arrose de ses larmes."

FENOUILLOT DE FALBAIRE. *L'Honnête Criminel, Act II., Sc. II.* —(*Amélie.*)

" To men of honour nought of charm appears
In bonds a woman waters with her tears."

" (Car) l'honneur est comme la vie :
Quand on le perd, c'est pour toujours."

PAVILLON. *L'Honneur, le Feu et l'Eau.*

" For honour is like life :
When lost, 'tis lost for aye."

" L'honneur parle, il suffit ; ce sont là nos oracles."

RACINE. *Iphigénie, Act I., Sc. II.*—(*Achille.*)

" Suffice that honour speaks ; our oracle is there."

" L'honneur rarement conduit à la richesse."

SAURIN. *Beverlei, Act II., Sc. II.*—(*Beverlei.*)

" Honour but rarely points the way to wealth."

" L'humanité séduit le cœur de l'innocence,
Et la compassion va plus loin qu'on ne pense."

DEMOUSTIER. *Les Femmes, Act I., Sc. I.*—(*Justine.*)

" Pity beguiles the heart of innocence ;
The power of compassion is immense."

" L'hymen est une maladie
Qui n'a qu'une remède, l'Amour."

ECOUCHARD LEBRUN. *Epigrammes, I.*, 71.

" Hymen is a malady
Which hath but one cure, Love."

"L'hymen, si l'on croit le proverbe commun,
A deux bons jours : l'entrée et la sortie."
PIRON. *Epitaphe de feu M.* * * *

"Marriage, if one believes the vulgar saw,
Has two fair days, the first one and the last."

"L'hypocrisie est un hommage que le vice rend à la vertu."
LA ROCHEFOUCAULD. *Maximes*, 218.

"Hypocrisy is the homage rendered by vice to virtue."

"L'idéal n'est que la vérité à distance."
LAMARTINE. *Histoire des Girondins, Livre XXXIX., Chap. XX.*

"The ideal is but the truth at a distance."

"L'idolâtrie encore est le culte des arts."
ABBÉ DELILLE. *Les Jardins, Chant IV.*

"Idolatry is but the cult of art."

"L'ignorance et l'incuriosité sont deux oreillers fort doux."
DIDEROT. *Pensées Philosophiques, XXVII.*

"Ignorance and indifference are two very soft pillows."

"L'ignorance toujours est prête à s'admirer."
BOILEAU. *L'Art Poétique, I.*, 185.

"How prone is Ignorance to admire herself."

"L'imagination est la folle du logis."
MALEBRANCHE. (*Voltaire, Dictionnaire Philosophique, Art. "Apparition".*)

"Imagination is the madcap of the house."

"L'impromptu est justement la pierre de touche de l'esprit."
MOLIÈRE. *Les Précieuses Ridicules, Sc. X.*—(*Cathos.*)

"The impromptu is precisely the touchstone of wit."

"L'indifférence et la froideur trouvent aisément des paroles, mais la tristesse et le silence sont alors le vrai langage de l'amitié."
J. J. ROUSSEAU. *La Nouvelle Héloïse, Part. II., Lettre II.*

"Indifference and coldness have no difficulty in finding words, but sadness and silence are then the true language of friendship."

"L'indolence est toujours indocile."
PIRON. *La Métromanie, Act II., Sc. IV.*—(*Lisette.*)

"Indolence is always indocile."

"L'ingratitude attire les reproches, comme la reconnaissance attire de nouveaux bienfaits."
MME. DE SÉVIGNÉ. *Lettre* 156, *à Mme. de Grignan*, 28 *Juin*, 1671.

"Ingratitude brings us reproaches, as gratitude brings us fresh favours."

"L'ingratitude est mère de tout vice."
LA FONTAINE. *Contes et Nouvelles.*—"*Le Faiseur d'Oreilles.*"

"Ingratitude is the mother of all vices."

"L'ingratitude serait plus rare si les bienfaits à usure étaient moins communs." J. J. ROUSSEAU. *Emile, Livre V.*

"Ingratitude would be rarer if services at usury were less common."

"L'inimitié succède à l'amitié trahie."
RACINE. *Bérénice, Act I., Sc. III.*—(*Arsace.*)

"Friendship betrayed gives place to enmity."

"L'injure se grave en métal,
Et le bienfait s'écrit en l'onde."[1]
JEAN BERTAUT. *Défense de l'Amour.* (*Ed.* 1891, *p.* 38.)

"An injury 's on metal graved,
A benefit 's in water writ."

"Par elle les bienfaits sont gravés sur l'airain
Et les injures sur le sable."
ABBÉ DELILLE. *Parallèle de la Bienfaisance et la Reconnoissance.*

"Good deeds on brazen tablets doth she write,
And evil on the sand."

"L'innocence a toujours confondu l'imposture."
CRÉBILLON. *Xerxès, Act IV., Sc. VII.*—(*Amestris.*)

"By innocence imposture 's aye confounded."

"L'innocence expirante est au-dessus des larmes."
DE LA NOUE. *Mahomet II., Act IV., Sc. VII.*—(*Irène.*)

"Beyond all tears is dying innocence."

"L'innocence vaut bien que l'on parle pour elle."
RACINE. *Les Frères Ennemis, Act I., Sc. V.*—(*Antigone.*)

"Innocence claims that we should speak for her."

"L'inspiration, c'est l'occasion du génie."
HONORÉ DE BALZAC. *La Cousine Bette, p.* 270.

"Inspiration is the opportunity of genius."

"L'intérêt met en œuvre toutes sortes de vertus et de vices."
LA ROCHEFOUCAULD. *Maximes,* 253.

"Interest sets in motion all sorts of virtues and vices."

"L'obstacle nous fait grands. Par l'obstacle excité,
L'homme heureux, à poursuivre une pénible gloire,
Va se perdre à l'écueil de la prospérité,
Vaincu par sa propre victoire."
ANDRÉ CHÉNIER. *Le Jeu de Paume, XV.*

"Resistance makes us great. Inflamed thereby,
The fortunate, fame painfully pursuing,
Strike on the sunk rock of prosperity,
Their very victory their undoing."

[1] *Cf.* Shakespeare, *Henry VIII., Act IV., Sc. II.*, "Men's evil manners live in brass," etc.

" L'occasion de faire du mal se trouve cent fois par jour, et celle de faire du bien une fois dans l'année."
VOLTAIRE. *Zadig, Chap. IV.* (*Vol. VIII., p.* 8.)

" The opportunity of doing harm occurs a hundred times a day, and that of doing good but once in a year."

" L'œil regarde où le cœur aspire."
OLIVIER BASSELIN. *Vaux de Vire, XIII.*—" *La Faute d'Adam.*"

" The eye gazeth where the heart longeth."

" L'oisiveté est la mère de tous les vices."
COLLÉ. *La Partie de Chasse de Henri IV., Act III., Sc. I.* —(*Margot.*)

" Idleness is the mother of all the vices."

" L'on confie son secret dans l'amitié, mais il échappe dans l'amour."
LA BRUYÈRE. *Caractères. Le Cœur, XXVI.*

" In friendship our secret is confided, in love it escapes us."

" L'on ne se repentit jamais pour parler peu, mais bien souvent de trop parler."
PHILIPPE DE COMMINES. *Mémoires, Livre I., Chap. III.*

" One never repents of saying little, but very often of saying too much."

" L'on voit des hommes tomber d'une haute fortune par les mêmes défauts qui les y avaient fait monter."
LA BRUYÈRE. *Caractères. De la Cour, XXXIV.*

" We see men fall from their high estate owing to the very defects by which they had risen."

" La cause de notre grandeur
Peut l'être aussi de notre perte."
ARNAULT. *Fables, VI.*, 13.—" *La Fusée.*"

" That which our greatness caused
May also cause our fall."

" L'opinion est le tombeau de la vertu parmi les hommes, et son trône parmi les femmes." J. J. ROUSSEAU. *Emile, Livre V.*

" Opinion is the tomb of virtue among men, and her throne among women."

" L'opinion gouverne le monde ; mais ce sont les sages qui à la longue dirigent cette opinion."
VOLTAIRE. *Conformez-vous aux temps.* (*Vol. VIII., p.* 452.)

" Opinion governs the world, but it is the wise men who in the long run direct that opinion."

" L'or est un grand ministre."
DELAVIGNE. *Louis XI., Act II., Sc. V.*—(*Commine.*)

" Gold is a great minister."

"L'or et l'argent s'épuisent; mais la vertu, la constance, la force et la pauvreté ne s'épuisent jamais."
MONTESQUIEU. *Grandeur et Décadence des Romains, Chap. IV.*
"Gold and silver may be exhausted, but virtue, constancy, strength and poverty are never exhausted."

"L'or, même à la laideur, donne un teint de beauté."
BOILEAU. *Satires, VIII.*, 205.
"Gold gives a glint of beauty e'en to ugliness."

"L'or n'est fait que pour l'homme et l'homme est fait pour l'or."
SENECÉ. *La Confiance perdue.*
"Gold is made but for man, and man is made for gold."

"L'or qui naît sous nos pas ne corrompt pas nos âmes."
RACINE. *Alexandre, Act II., Sc. II.*—(*Porus.*)
"The gold that springs beneath our feet can ne'er corrupt our souls."

"L'oracle de la dive Bouteille." RABELAIS. *Pantagruel, IV.*, 1.
"Le mot de la dive Bouteille."
RABELAIS. *Pantagruel, V.*, 44.
"The oracle of the divine Bottle."

"L'oreille est le chemin du cœur."
VOLTAIRE. *Epitres, XLVI.*—"*Au Prince Royal de Prusse.*"
"The ear is the road to the heart."

"L'orgueil de la naissance a bien des tyrannies."
PIERRE CORNEILLE. *Pulchérie, Act I., Sc. I.*—(*Pulchérie.*)
"The pride of birth hath many tyrannies."

"L'orgueil gist en la pensée: la langue n'y peut avoir qu'une bien légère part." MONTAIGNE. *Essais, II.*, 6. (*P.* 57.)
"Pride lies in the thoughts: the tongue bears but a very small part in it."

"(Que) l'oumbro, e toujour l'oumbro, es pire que la mort!"
MISTRAL. *Mireille, Chant XII.* (*Ed.* 1891, *p.* 352.)
"For shadow, shadow aye, is worse than death."

"L'une des marques de la médiocrité de l'esprit est de toujours conter."
LA BRUYÈRE. *Caractères. Des Jugements, LIII.*
"It is one of the signs of a commonplace mind to be always telling stories."

"(Et) l'unique bonheur auquel on peut prétendre
En ce monde, est de croire et non pas de comprendre."
FRANÇOIS COPPÉE. *Olivier, II.*
"The only happiness to which we may pretend
On earth, is to believe, and not to comprehend."

"L'univers est une espèce de livre, dont on n'a lu que la première page quand on n'a vu que son pays."
DE MONTBRON. *Le Cosmopolite.*
"The universe is a kind of book, of which one has only read the first page when one has only seen one's own country."

"L'univers m'embarrasse, et je ne puis songer
Que cet horloge existe, et n'ait point d'horloger."
VOLTAIRE. *Satires. Les Cabales.*

"I'm puzzled by the world; I cannot deem
The timepiece real, its maker but a dream."

"L'utilité publique se fait souvent du dommage des particuliers."
J. L. GUEZ BALZAC. *Le Prince, Chap. XVII.*

"Public utility is often served by the injury of individuals."

"La beauté du visage est un frêle ornement,
Une fleur passagère, un éclat d'un moment,
Et qui n'est attaché qu'à la simple épiderme;
Mais celle de l'esprit est inhérente et ferme."
MOLIÈRE. *Les Femmes Savantes, Act III., Sc. VI.*—(*Philaminte.*)

"Beauty of face is but a fleeting dower,
A momentary gleam, a short-lived flower,
A charm that goes no deeper than the skin;
Beauty of mind is firm enthroned within."

"La belle chose que l'espérance!" LESAGE. *Gil Blas, IX., 7.*

"What a fine thing is hope!"

"La bonne conduite des père et mère est la bénédiction des enfants."
SEDAINE. *Le Philosophe sans le savoir, Act I., Sc. VIII.*
—(*Vanderk.*)

"The good conduct of the father and mother is the blessing of the children."

"La bouche d'une femme a guéri bien des maux."
VICTOR HUGO. *Hernani, Act III., Sc. IV.*—(*Hernani.*)

"A woman's mouth hath many a sorrow healed."

"La brutalité de la saison a furieusement outragé la délicatesse de ma voix."
MOLIÈRE. *Les Précieuses Ridicules, Sc. X.*—(*Mascarille.*)

"The brutality of the season has violently outraged the delicacy of my voice."

"La calomnie laisse toujours des cicatrices quand on n'écrase pas le scorpion sur la plaie."
VOLTAIRE. *Lettre à M. Helvétius*, 19 *Fév.*, 1739. (*Vol. IX., p.* 394.)

"Slander always leaves a scar, unless we crush the scorpion on the wound."

"La calomnie, monsieur? Vous ne savez guère ce que vous dédaignez; j'ai vu les plus honnêtes gens près d'en être accablés."
BEAUMARCHAIS. *Le Barbier de Séville, Act II., Sc. VIII.*—(*Basile.*)

"Calumny, sir? You do not know what it is you despise; I have seen the most honest folk on the point of being overwhelmed by it."

"La chasse, image de la guerre."
MME. DESHOULIÈRES. *Sur la naissance de Louis, Duc de Bourgogne.*

"Hunting, the image of war."

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"La chute d'un grand homme est toujours en raison de la hauteur a laquelle il est parvenu."
HONORÉ DE BALZAC. *Illusions Perdues, Vol. III., p.* 37. —(*Rastignac.*)

"The fall of a great man is always proportionate to the height to which he has climbed."

"La clémence des princes n'est souvent qu'un politique pour gagner l'affection du peuple." LA ROCHEFOUCAULD. *Maximes*, 15.

"A prince's clemency is often but a political move to gain the affections of his people."

"La confiance doit venir d'en bas, le pouvoir doit venir d'en haut."
SIEYÈS. (*Thiers, Histoire du Consulat et de l'Empire, Vol. I., p.* 98.)

"Confidence must come from below, power must come from above."

"La confiance fournit plus à la conversation que l'esprit."
LA ROCHEFOUCAULD. *Maximes*, 421.

"Confidence provides more to conversation than does wit."

"La conscience, mon cher, est un de ces bâtons que chacun prend pour battre son voisin, et dont il ne se sert jamais pour lui."
HONORÉ DE BALZAC. *Illusions Perdues, Vol. II., p.* 39. —(*Lousteau.*)

"Conscience, my dear fellow, is one of those sticks which every one takes to beat his neighbour, but never uses for his own back."

"La conscience, mon pauvre ami, c'est comme les gants de suède ; ça se porte sale."
FRANÇOIS COPPÉE. *Toute une Jeunesse.* (*Ed. Lemerre, p.* 118.)

"Conscience, my poor boy, is like suède gloves ; it is the fashion to wear them soiled."

"La constance est le seul remède
Aux obstacles du sort jaloux." J. B. ROUSSEAU. *Odes, III.*, 8.

"Constancy is the only remedy
Against the obstacles of jealous fate."

"La constance n'est point la vertu d'un mortel ;
Et pour être constant, il faut être éternel."
COLLIN D'HARLEVILLE. *L'Inconstant, Act I., Sc. X.*—(*Florimond.*)

"No virtue for mankind is constancy.
Who would be constant must immortal be."

"La couardise est mère de la cruauté."
MONTAIGNE. *Essais, II.*, 27. (*P.* 427.)

"Cowardice is the mother of cruelty."

"(On n'y respecte rien, chacun y parle haut,
Et c'est tout justement) la cour du roi Pétaud."
MOLIÈRE. *Tartuffe, Act I., Sc. I.*—(*Mme. Pernelle.*)

"All talk at once, to none respect is shown,
'Tis like King Petaud's court, you sure must own."

"La cour ne rend pas content ; elle empêche qu'on ne le soit ailleurs."
LA BRUYÈRE. *Caractères. De la Cour, VIII.*

"The court does not make a man contented, but it prevents his being so anywhere else."

"La coutume fait tout, jusqu'en amour."
VAUVENARGUES. *Réflexions et Maximes*, 39.

"Habit is all-powerful, even in love."

"La crainte donne aux bêtes de l'esprit."
LA FONTAINE. *Contes et Nouvelles.*—"*Le Faiseur d'Oreilles.*"

"E'en to the fool fear gives intelligence."

"La crainte fit les dieux, l'audace a fait les rois."
CRÉBILLON. *Xerxès, Act I., Sc. I.*—(*Artaban.*)

"Fear made our gods, boldness has made our kings."

"La crainte que l'on a d'un mal tant soit extrême."
Trouble plus un esprit que ne fait le mal mesme."
GARNIER. *Cornélie, Act IV.*—(*César.*) (*Ed.* 1585, *p.* 64.)

"The fear of ill that threatens from afar
More than the ill itself the soul doth jar."

"La critique est aisée et l'art est difficile."
NÉRICAULT-DESTOUCHES. *Le Glorieux, Act II., Sc. V.*—(*Philinte.*)

"Easy the critic's part, the artist's difficult."

"La critique juste donne de l'élan et de l'ardeur. La critique injuste n'est jamais à craindre."
DE MUSSET. *Lettre à M. Desherbiers, Jan.*, 1830. (*Posthumes, p.* 196.)

"Just criticism produces enthusiasm and fervour. Unjust criticism need never be feared."

"La curiosité n'est que vanité. Le plus souvent on ne veut savoir que pour en parler." PASCAL. *Pensées, Part I., Art. V.*, 6.

"Curiosity is but vanity. More often than not we only want to know a thing in order to talk about it."

"La curiosité quelquefois nous trahit ;
Et par un demi-mot que du cœur elle tire
Souvent elle dit plus qu'elle ne pense dire."
PIERRE CORNEILLE. *Othon, Act IV., Sc. IV.*—(*Plautine.*)

"We're oft by curiosity betrayed ;
By one half-word that 's whispered from the heart
More than she thinks she ofttimes doth impart."

"La débauche et l'amour ne sauraient loger ensemble."
J. J. ROUSSEAU. *La Nouvelle Héloïse, Part. I., Lettre L.*

"Debauchery and love cannot live together."

"La découverte d'un mets nouveau fait plus pour le bonheur du genre humain que la découverte d'une étoile."

BRILLAT-SAVARIN. *Physiologie du Goût. Aphorismes du Professeur, IX.*

"The discovery of a new dish does more for the happiness of the human race than the discovery of a star."

"La défense est un charme; on dit qu'elle assaisonne
Les plaisirs, et surtout ceux que l'amour nous donne."

LA FONTAINE. *Les Filles de Minée*, 53.

"Prohibitions, men say, to transgressions entice;
To all joys, and to love's most of all, they add spice."

"La dernière chose qu'on trouve en faisant un ouvrage est de savoir celle qu'il faut mettre la première."

PASCAL. *Pensées, Part I., Art. X.*, 29.

"The last thing we discover in writing a book is the knowledge of how to begin it."

"La destinée des nations dépend de la manière dont elles se nourrissent."

BRILLAT-SAVARIN. *Physiologie du Goût. Aphorismes du Professeur, III.*

"The destiny of nations depends upon the nature of their food."

"La difficulté est une monnoye que les sçavans emploient, comme les joueurs de passe-passe, pour ne pas descouvrir la vanité de leur art." MONTAIGNE. *Essais, II.*, 12. (*P.* 210.)

"Difficulty is a currency employed by the learned, as it is by conjurors, to conceal the vanity of their art."

"La douceur en un prince est un céleste don."

GARNIER. *Les Juives, Act III.—(Amital.)* (*Ed.* 1585, *p.* 277.)

"Mildness is, in a prince, a gift from heaven."

"La douleur est un siècle, et la mort un moment."

GRESSET. *Epître VI. A ma Sœur sur ma Convalescence.*

"Grief is a century and death a moment."

"La douleur qui se tait n'en est que plus funeste."

RACINE. *Andromaque, Act III., Sc. III.—(Cléone.)*

"A silent sorrow doth but deeper strike."

"La faiblesse est plus opposée à la vertu que le vice."

LA ROCHEFOUCAULD. *Maximes*, 445.

"The opposite of virtue is weakness rather than vice."

"La faim fait sortir le loup hors des bois."

LESAGE. *Gil Blas, XII.*, 7.

"Hunger draws the wolf from the forest."

"La félicité est dans le goût et non pas dans les choses."

LA ROCHEFOUCAULD. *Maximes*, 48.

"Happiness is in the taste and not in the things enjoyed."

"La femelle est ainsi que le lierre,
Qui croît beau tant qu'à l'arbre il se tient bien serré,
Et ne profite point s'il en est séparé."
MOLIÈRE. *Sganarelle, Sc. II.*—(*La Suivante.*)

"Woman may to ivy be compared,
That grows luxuriant while it clasps the tree,
But withers if therefrom it severed be."

"La femme a cela de commun avec l'ange que les êtres souffrants lui appartiennent."
HONORÉ DE BALZAC. *Eugénie Grandet, p.* 136.

"Woman has this in common with the angels, that all suffering creatures belong to her."

"La femme d'un charbonnier est plus respectable que la maîtresse d'un prince."
J. J. ROUSSEAU. *La Nouvelle Héloïse, Part. I., Lettre XIII.*

"The wife of a coalheaver is more respectable than the mistress of a prince."

"(Car) la femme est comme une ville :
Quand la prise en est si facile,
Elle est difficile à garder."
JEAN BERTAUT. *Chanson.* (*Ed.* 1891, *p.* 370.)

"For woman may be likened to a town :
If her defence be quickly broken down,
The victor finds her difficult to keep."

"La femme est plus forte par le sentiment que l'homme n'est fort par sa puissance." HONORÉ DE BALZAC. *Les Employés, p.* 277.

"Woman is stronger by reason of her feelings, than is man by reason of his power."

"La femme est pour son mari ce que son mari l'a faite."
HONORÉ DE BALZAC. *Physiologie du Mariage. Aphorisme LXIV.* (P. 216.)

"A woman is to her husband what her husband has made her."

"La fierté prend sa source dans la médiocrité, ou n'est plus qu'une ruse qui la cache."
MASSILLON. *Pensées Diverses. De l'Affabilité.*

"Pride has its origin in mediocrity, or is but a device to conceal it."

"La flatterie est une fausse monnoie qui n'a de cours que par notre vanité." LA ROCHEFOUCAULD. *Maximes,* 158.

"Flattery is a base money which has no currency but through our vanity."

"La fleur de la beauté n'est qu'une illusion
Qui cache les vertus en déguisant le vice."
DEMOUSTIER. *Le Conciliateur, Act IV., Sc. VI.*—(*Melcourt.*)

"The flower of loveliness is but a veil
Which virtue hides, while it disguises vice."

" La fleur, ou plutôt le champignon, de la noblesse."
LESAGE. *Gil Blas, VII.*, 14.

" The flower, or rather the mushroom, of the nobility."

" La foi qui n'agit point, est-ce une foi sincère?"
RACINE. *Athalie, Act I., Sc. I.*—(*Joad.*)

" The faith that acts not is no faith sincere."

" La foi s'en ira, mais le mysticisme, même expulsé de l'intelligence demeurera dans la sensation."
PAUL BOURGET. *Psychologie Contemporaine, p.* 9. (*Ed. Lemerre*, 1889.)

" Faith will go, but mysticism, though we drive it out of the intelligence, will remain with the senses."

" La force a fait les premiers esclaves, leur lâcheté les a perpétués."
J. J. ROUSSEAU. *Du Contrat Social, Livre I., Chap. II.*

" Force made the first slaves, their cowardice has perpetuated slavery."

" La fortune aime assez à donner des pantoufles à ceux qui ont des jambes de bois, et des gants à ceux qui n'ont pas de mains."
THÉOPHILE GAUTIER. *Mademoiselle de Maupin, p.* 326. (*Ed. Charpentier*, 1878.)

" Fortune is very fond of giving slippers to people with wooden legs, and gloves to those who have no hands."

" La fortune est à nous, et n'est mauvaise ou bonne
Que selon qu'on la forme, ou bien qu'on se la donne."
MATHURIN REGNIER. *Satyres, XIV.* (*Ed.* 1617, *p.* 97.)

" Fortune belongs to us; she smiles or glowers
But as we form her, as we make her ours."

" La fortune est redevenue mauvaise, il faut la corriger."
ANTOINE HAMILTON. *Mémoires de Grammont, Chap. III.*

" Fortune has become unfriendly, and must be corrected."

" La fortune et l'humeur gouvernent le monde."
LA ROCHEFOUCAULD. *Maximes*, 435.

" Fortune and temper govern the world."

" La foule n'a pas d'autres lois que les exemples de ceux qui commandent." MASSILLON. *Pensées Diverses. Des Grands.*

" The masses have no other law than the example of those who command."

" La garde meurt et ne se rend pas."
ROUGEMONT. *L'Indépendant*, 20 *Juin*, 1815. (*Inscribed on Cambronne's monument at Nantes.*)

" The guard dies, but never surrenders."

" La générosité jamais n'est imprudence."
PIRON. *Gustave Wasa, Act IV., Sc. II.*—(*Frédéric.*)

" The generous deed is never ill-advised."

"La gloire est née sans ailes: il faut qu'elle emprunte celles des Muses, quand elle veut s'envoler aux cieux."
CHATEAUBRIAND. *Le Génie du Christianisme, Part. III., Livre II., Chap. I.*

"Glory is born without wings: she must borrow those of the Muses, if she would take flight to the skies."

"La gloire est un poison bon à prendre par petites doses."
HONORÉ DE BALZAC. *Une Fille d'Ève, p.* 39. (*Emile Blondet.*)

"Glory is a poison which is most salutary when taken in small doses."

"La gloire et l'amour font les grands malheureux."
VAUQUELIN DES YVETAUX. *Stances pour un Adieu.*

"Glory and love cause keenest pangs of sorrow."

"La Gloire n'est jamais où la Vertu n'est pas."
LEFRANC DE POMPIGNAN. *Didon, Act IV., Sc. III.*—(*Achate.*)

"Where virtue is not glory ne'er abides."

"La gloire ordinairement n'est qu'un miroir, où l'on fait paroître le faux avec un certain éclat."
BOSSUET. *Traité de la Concupiscence, Chap. XVII.* (*Vol. III., p.* 466.)

"Glory, as a rule, is but a mirror in which men make the false appear with a certain brilliancy."

"La grammaire qui sait régenter jusqu'aux rois."
MOLIÈRE. *Les Femmes Savantes, Act II., Sc. VI.*—(*Philaminte.*)

"Grammar that even over kings holds sway."

"La grande ambition des femmes est, croyez-moi, d'inspirer de l'amour." MOLIÈRE. *Le Sicilien, Sc. VII.*—(*Isidore.*)

"The great ambition of women is, believe me, to inspire love."

"La grande âme du législateur est le vrai miracle qui doit prouver sa mission."
J. J. ROUSSEAU. *Du Contrat Social, Livre II., Chap. VII.*

"The great soul of the legislator is the true miracle which must prove his mission."

La grande amitié n'est jamais tranquille."
MME. DE SÉVIGNÉ. *Lettre* 180, *à Mme. de Grignan*, 10 *Septembre*, 1671.

"A devoted friendship is never without anxiety."

"La grande nation."
JOSEPH DE MAISTRE. *Lettre à M. Vignet des Etoles*, 1794.
NAPOLÉON. *Proclamation to the Italian People*, 17 *Nov.*, 1797. (*Lanfrey, Hist. de Napoléon, Vol. I., Chap. X.*)

"The great nation."

"La grandeur a besoin d'être quittée pour être sentie."
PASCAL. *Pensées, Part I., Art. IX.*, 49.

"Greatness must be abandoned to be appreciated."

" La grandeur d'âme est rare et la valeur commune."
SAURIN. *Spartacus, Act III., Sc. I.*—(*Spartacus.*)

" Valour is common but great souls are rare."

" La guerre civile est le règne du crime."
PIERRE CORNEILLE. *Sertorius, Act I., Sc. I.*—(*Aufide.*)

" A civil war is but the reign of crime."

" La guerre est une chose si horrible, que je m'étonne comment le seul nom n'en donne pas de l'horreur."
BOSSUET. *Pensées Chrétiennes et Morales, XXXVI.* (*Vol. IV., p.* 791.)

" War is a thing so horrible that I am astonished that its very name does not cause a sensation of horror."

" La haine des sujets ne fait pas les tyrans."
RACINE. *Les Frères Ennemis, Act II., Sc. III.*—(*Polynice.*)

" 'Tis not his subjects' hate a tyrant makes."

" La haine est comme le remords :
Avec le temps elle nous quitte ;
Et sur les tombeaux de nos morts
L'herbe est trop haute et croît trop vite."
FRANÇOIS COPPÉE. *Le Cahier Rouge. Aux Amputés de la Guerre.*

" Hatred is like unto remorse :
As time goes by it spreads its wings ;
And on the graves where lie our dead
The grass too long, too quickly springs."

" La haine est un ivrogne au fond d'une taverne
Qui sent toujours la soif naître de la liqueur,
Et se multiplier comme l'Hydre de Lerne."
BAUDELAIRE. *Les Fleurs du Mal, LXXIII.*—" *Le Tonneau de la Haine.*"

" Hate is a drunkard that in tavern lies,
Feeling the thirst that from the liquor springs,
And, like Lernean Hydra, multiplies."

" La Haine veille et l'Amitié s'endort."
HOUDART DE LA MOTTE. *Fables Nouvelles, V.*, 4, 53.

" Hatred watches while Friendship sleeps."

" La jeunesse est le temps d'étudier la sagesse ; la vieillesse est le temps de la pratiquer."
J. J. ROUSSEAU. *Les Rêveries. Troisième Promenade.*

" Youth is the time to study wisdom ; old age the time to practise it."

" La joie est bonne à mille choses,
Mais le chagrin n'est bon à rien."
PIERRE CORNEILLE. *Agésilas, Act II., Sc. VIII.*—(*Aglatide.*)

" Joy serveth in a thousand ways,
But sorrow serveth not at all."

"La libéralité consiste moins à donner beaucoup qu'à donner à propos."
LA BRUYÈRE. *Caractères. Le Cœur, XLVII.*

"Liberality consists less in giving much than in giving in season."

"La liberté enfante l'anarchie, l'anarchie conduit au despotisme, et le despotisme ramène à la liberté."
HONORÉ DE BALZAC. *La Peau de Chagrin, p.* 62.

"Liberty gives birth to anarchy, anarchy leads to despotism, and despotism brings us back to liberty."

"La liberté est la santé de l'âme; peu de gens ont cette santé entière et inaltérable."
VOLTAIRE. *Traité de Métaphysique, Chap. VII.* (*Vol. VI., p.* 660.)

"Liberty is the health of the soul; few men enjoy that health completely and unchangeably."

"La liberté est le droit de faire tout ce que les lois permettent."
MONTESQUIEU. *De l'Esprit des Lois, XI.*, 3.

"Liberty is the right to do whatever the laws permit."

"La liberté meurt dans le fumier des villes."
DE MUSSET. *La Coupe et les Lèvres, Invocation.* (*Premières Poésies, p.* 235.)

"In the foul air of cities freedom dies."

"La loi de l'univers, c'est: malheur aux vaincus!"
SAURIN. *Spartacus, Act III., Sc. IV.*—(*Messala.*)

"Woe to the conquered! 'Tis the whole world's law."

"(Que) la loi du devoir est une loi d'amour."
FRANÇOIS COPPÉE. *Poèmes Modernes. Angelus, V.*

"The law of duty is a law of love."

"La loy ne sert de rien quand la vertu nous garde."
RONSARD. *Sonnets pour Hélène, Livre II.*, 57. (*Vol. I., p.* 349.)

"Law nought avails when virtue is our guard."

"La maison ne vaut pas la réparation."
REGNARD. *Le Légataire, Act I., Sc. IV.*—(*Géronte.*)

"The house is not worth the repairing."

"La médisance ne manque point de matière; la vertu même lui fournit des traits."
LESAGE. *Gil Blas, III.*, 1.

"Slander never wants for material; virtue itself provides it with weapons."

"(Il était expérimenté,
Et savait que) la méfiance
Est mère de la sûreté."
LA FONTAINE. *Fables, III.*, 18.—"*Le Chat et le vieux Rat.*"

"Of wide experience was he,
And well he knew that wise mistrust
Is mother of security."

"La mémoire des morts leur sert d'une autre vie."
JEAN BERTAUT. *Discours Funèbre sur la mort de Lysis.* (*Ed.* 1891, *p.* 144.)

"'Tis by remembrance that the dead a second life can live."

"La modestie
Avec le vrai mérite est toujours assortie."
J. B. ROUSSEAU. *Le Flatteur, Act IV., Sc. II.*—(*Chrisante.*)

"Modesty with true merit aye is linked."

"La moitié de ma vie a mis l'autre au tombeau."
PIERRE CORNEILLE. *Le Cid, Act III., Sc. III.*—(*Chimène.*)

"Half of my life the other has entombed."

"La moitié de sa vie est la leçon de l'autre,
Et sur le temps passé mesurant l'avenir,
Prévoir, pour sa raison, n'est que se souvenir."
ABBÉ DELILLE. *L'Imagination, Chant VI.*

"Half of his life the other half doth teach;
The future measuring by times gone by,
Foresight is to his mind but memory."

"La moquerie est souvent indigence d'esprit."
LA BRUYÈRE. *Caractères. De la Société, LVII.*

"Mockery is often only poverty of wit."

"La morale est une, elle vient de Dieu; les dogmes sont différens, ils viennent de nous."
VOLTAIRE. *Dictionnaire Philosophique, Art.* "*Julien*". (*Vol. VII., p.* 1244.)

"Morality is one, it comes from God; dogmas are many, they come from us."

"La mort est dans l'adieu d'un ami véritable."
MME. DESBORDES-VALMORE. *Elégies. Au Sommeil.*

"Death lurks in the farewell of a true friend."

"La mort est le sacre du génie."
HONORÉ DE BALZAC. *Albert Savarus, p.* 224.

"Death is the consecration of genius."

"La mort est plus aisée à supporter sans y penser, que la pensée de la mort sans péril." PASCAL. *Pensées, Part I., Art. IX.*, 61.

"Death unexpected is easier to bear than the thought of death without danger."

"La mort n'est que le plus puissant acte de la vie, car elle enfante une vie supérieure."
VERGNIAUD. (*Lamartine, Histoire des Girondins, Livre XLVII., Chap. XXII.*)

"Death is only the most powerful action of life, for it gives birth to a nobler life."

"La mort, ou le succès."
DUCHÉ. *Absolon, Act III., Sc. I.*—(*Achitophel.*)
"Death or success."

"La mort, sans phrase."
Attributed to the ABBÉ SIEYÈS, *in the National Convention, 16th Jan.*, 1793.[1]
"Death, without another word."

"La mouche du coche."
Proverbial expression, having its origin in LA FONTAINE'S *Fable (VII., 9)* "*Le Coche et la Mouche*".
"The fly on the wheel."

"La multitude des lois est dans un état ce qu'est le grand nombre de médecins, signe de maladie et de faiblesse."
VOLTAIRE. *Lettre à M. de Cideville, 25 Sept.*, 1736. (*Vol. IX., p.* 247.)
"A multiplicity of laws is, in a state, like a large number of doctors, a sign of sickness and weakness."

"La naissance n'est rien où la vertu n'est pas."
MOLIÈRE. *Le Festin de Pierre, Act IV., Sc. VI.*—(*Don Louis.*)
"Birth counts for nothing where no virtue is."

"La nature est la grande lyre,
Le poète est l'archet divin!"
VICTOR HUGO. *Les Rayons et les Ombres, I., Part. I., st. IV.*
"'Tis nature is the mighty lyre,
The poet is the bow divine."

"La nature fait le mérite, et la fortune le met à l'œuvre."
LA ROCHEFOUCAULD. *Maximes*, 153.
"Nature produces merit, and fortune sets it to work."

"La nature, qui a établi les différents degrés de force et de foiblesse parmi les hommes, a encore souvent égalé la foiblesse et la force par le désespoir." MONTESQUIEU. *Lettres Persanes, XCV.*
"Nature, which has allotted to men different degrees of strength and weakness, has often, by means of despair, rendered weakness the equal of strength."

"La nature vous a traité en vraie mère passionnée, et vous en êtes l'enfant gâté."
MOLIÈRE. *Les Précieuses Ridicules, Sc. X.*—(*Madelon.*)
"Nature has behaved to you like a truly devoted mother, and has made a spoilt child of you."

"Là où la chèvre est liée, il faut bien qu'elle y broute."
MOLIÈRE. *Le Médecin malgré lui, Act III., Sc. III.*—(*Jacqueline.*)
"Where the goat is tethered she must browse."

[1] According to the *Moniteur Officiel* of 19th Jan., 1793 (p. 102), Syeyes (*sic*) gave his vote in the words "La mort". He himself denied having added the words "sans phrase".

"Là où le vulgaire rit, le philosophe admire; et il rit où le vulgaire ouvre de grands yeux stupides d'étonnement."
VOLTAIRE. *Dictionnaire Philosophique, Art. "Montaigne".* (*Vol. VII., p.* 1458.)

"Where the mob laughs, the philosopher wonders; and he laughs where the mob gazes with wide-opened eyes in stupefied astonishment."

"La paix est fille de la guerre." VOLTAIRE. *Odes, XI.*

"Peace is the daughter of war."

"La paix, quand on la veut, est encor la victoire."
DE MUSSET. *Songe d'Auguste, Sc. II.*—(*Livie.*)

"Peace, when we wish for it, is victory still."

"La parfaite valeur est de faire sans témoins ce qu'on serait capable de faire devant tout le monde."
LA ROCHEFOUCAULD. *Maximes*, 216.

"True worth lies in doing, without witnesses, what one would be capable of doing before the whole world."

"La parole a été donnée à l'homme pour expliquer ses pensées, et tout ainsi que les pensées sont les portraits des choses, de même nos paroles sont-elles les portraits de nos pensées."
MOLIÈRE. *Le Mariage Forcé, Sc. VI.*—(*Pancrace.*)

"Speech was given to man to explain his thoughts, and as thoughts are the portraits of things, so our words are the portraits of our thoughts."

"La parole des rois n'est plus qu'une ombre vaine."
CRÉBILLON. *Xerxès, Act I., Sc. VIII.*—(*Amestris.*)

"The word of kings is but an empty shadow."

"La parole est moitié à celuy qui parle, moitié à celuy qui l'escoute."
MONTAIGNE. *Essais, III.*, 13. (*P.* 351.)

"The spoken word belongs half to him who speaks, and half to him who listens."

"La passion fait souvent un fou du plus habile homme; et rend souvent les plus sots habiles."
LA ROCHEFOUCAULD. *Maximes*, 6.

"Passion often makes a madman of the cleverest man, and as often makes the biggest fools clever."

"La patrie est aux lieux où l'on a des amis."
EMILE AUGIER. *L'Aventurière, Act III., Sc. III.*—(*Monte-Prade.*)

"Where we have friends, there is our fatherland."

"La peine est au lieu qu'on habite
Et le bonheur où l'on n'est pas."
DE PARNY. *Poésies, Lettre IV. A M. de P—— du S——.*

"Sorrow is ever where we live
And happiness where we are not."

"La pelle se mocque du fourgon."
MONTLUC. *Comédie de Proverbes, Act I., Sc. IV.*—(*Thesaurus.*)
"The pot calls the kettle black."

"La peur d'un vain remords trouble cette grande âme ;
Elle flotte, elle hésite ; en un mot, elle est femme."
RACINE. *Athalie, Act III., Sc. III.*—(*Mathan.*)
"Fear of a vain remorse this noble soul doth vex ;
She wavers, hesitates ; in brief, betrays her sex."

"La peur se fera toujours des idoles."
HONORÉ DE BALZAC. *Les Employés, p.* 272.
"Fear will always make for itself idols."

"La philosophie, ainsi que la médecine, a beaucoup de drogues, très peu de bons remèdes et presque point de spécifiques."
CHAMFORT. *Maximes et Pensées, Chap. I.* (*Ed.* 1824, *Vol. I., p.* 342.)
"Philosophy, like medicine, has many drugs, very few good remedies, and hardly any specifics."

"La philosophie triomphe aisément des maux passés et des maux à venir ; mais les maux présents triomphent d'elle."
LA ROCHEFOUCAULD. *Maximes*, 22.
"Philosophy easily triumphs over evils past and evils to come ; but evils present triumph over it."

"La pire de toutes les mésalliances est celle du cœur."
CHAMFORT. *Maximes et Pensées, Chap. VI.* (*Ed.* 1824, *Vol. I., p.* 419.)
"The worst of all misalliances is that of the heart."

"La pitié est moins tendre que l'amour."
VAUVENARGUES. *Réflexions et Maximes*, 487.
"Pity is less tender than love."

"La popularité, c'est la gloire en gros sous."
VICTOR HUGO. *Ruy Blas, Act III., Sc. V.*—(*Don Salluste.*)
"Popularity is the small change of glory."

"La plupart des gens sont habillez en sots."
MATHURIN REGNIER. *Satires, IV.* (*Ed.* 1617, *p.* 18.)
"Most people the fool's motley wear."

"La plupart des hommes emploient la première partie de leur vie à rendre l'autre misérable."
LA BRUYÈRE. *Caractères. De l'Homme, CII.*
"Most people spend the first half of their lives in rendering the second miserable."

"La plupart des hommes sont beaucoup plus vifs dans leurs haines que dans leurs amitiés."
BOURDALOUE. *Pensées Diverses sur la Charité.* (*Ed. Lefèvre*, 1837, *Vol. III., p.* 460.)
"Most men are much more eager in their enmities than in their friendships."

"La plus belle couronne d'un vieillard ce sont ses cheveux blancs, et le souvenir d'une vie honorable."

CHATEAUBRIAND. *Itinéraire de Paris à Jérusalem, Part I.* (*Vol. II., p.* 226.)

"An old man's fairest crown is his white hair, and the memory of an honourable life."

"La plus belle fille ne donne que ce qu'elle a, et l'ami le plus dévoué se tait sur ce qu'il ignore."

DE MUSSET. *Carmosine, Act III., Sc. III.*—(*Minuccio.*)

"The most beautiful woman can only give what she has, and the most devoted friend must keep silent when he does not know."

"La plus grande chose du monde c'est de sçavoir estre à soy."

MONTAIGNE. *Essais, I.*, 38. (*P.* 245.)

"The finest thing in the world is knowing how to belong to oneself."

"La plus perdue de toutes les journées est celle où l'on n'a pas ri."

CHAMFORT. *Maximes et Pensées, Chap. I.* (*Ed.* 1824, *Vol. I., p.* 355.)

"The most wasted of all days is the day when we have not laughed."

"(Car, disoit Gargantua) la plus vraie perte du temps qu'il sceust estoit de compter les heures." RABELAIS. *Gargantua, I.*, 52.

"The greatest waste of time that he knew, said Gargantua, was counting the hours."

"La poésie ne consiste pas à tout dire, mais à tout faire rêver."

SAINTE-BEUVE. *Causeries du Lundi.*—"*Raphael.*"

"Poetry does not consist in complete expression, but in infinite suggestion."

"La possession d'un cœur est fort mal assuré lorsqu'on prétend le retenir par force."

MOLIÈRE. *Le Sicilien, Act I., Sc. VI.*—(*Isidore.*)

"The possession of a heart is very ill secured when we pretend to retain it by force."

"La première de toutes les langues est celle qui possède le plus d'excellents ouvrages."

VOLTAIRE. *Lettre à M. Deodati de Tovazzi*, 24 *Janv.*, 1761. (*Vol. X., p.* 346.)

"The first of all languages is that which possesses the greatest number of excellent works."

"La première moitié de sa vie se passe à désirer la seconde, la seconde à regretter la première."

ALPHONSE KARR. *Les Guêpes, Juillet*, 1840. (*Ed. Michel Lévy, Vol. I., p.* 297.)

"The first half of our life is spent in longing for the second, the second half in regretting the first."

"La première qualité du soldat est la constance à supporter la fatigue et la privation ; la valeur n'est que la seconde."
NAPOLÉON. (*Thiers, Histoire du Consulat et de l'Empire, Vol. I., p.* 47.)

"The first quality in a soldier is constancy in enduring fatigue and privation ; valour is only the second."

"La propriété exclusive est un vol dans la nature."
BRISSOT. *Recherches Philosophiques sur le Droit de la Propriété.*

"Exclusive property is a theft in nature."

"La propriété c'est le vol."
PROUDHON. *Recherches sur le Principe du Droit, Chap. I.* (*Ed.* 1848, *p.* 2.)

"Property is theft."

"La prospérité fait peu d'amis."
VAUVENARGUES. *Réflexions et Maximes*, 17.

"Prosperity makes few friends."

"La Providence est la commune mère.
Fiez-vous-y : mais ne la tentez pas."
HOUDART DE LA MOTTE. *Fables Nouvelles, II.*, 16, 30.

"Providence is the mother of us all.
Put, then, your trust in her ; but tempt her not."

"La prudence, mon fils, jointe avec la valeur,
Peut toujours surmonter le plus cruel malheur."
GENEST. *Pénélope, Act IV., Sc. VII.*—(*Ulysse.*)

"Prudence, my son, with valour in its train,
Fortune's most cruel blows shall aye sustain."

"La puissance dépend de l'empire de l'onde ;
Le trident de Neptune est le sceptre du monde."
LEMIERRE. *Le Commerce.*

"Power on the empire of the sea depends,
And Neptune's trident 's sceptre of the world."

"La puissance du poète est faite d'indépendance."
VICTOR HUGO. *Les Voix Intérieures. Préface.*

"In independence lies the poet's power."

"La puissance ne consiste pas à frapper fort ou souvent, mais à frapper juste."
HONORÉ DE BALZAC. *Physiologie du Mariage, Aphorisme XLIII.* (*P.* 81.)

"Power is not shown by hitting hard or often, but by hitting straight."

"La Raison a son ignorance ;
Son flambeau n'est pas toujours clair." BÉRANGER. *La Sylphide.*

"E'en Reason has her ignorance.
Not always does her torch burn bright."

"La Raison contre l'Amour ne peut chose qui vaille."
RONSARD. *Sonnets pour Hélène, Livre II.*, 21. (*Vol. I., p.* 329.)
"Reason 'gainst Love arrayed availeth nought."

"Mais la raison n'est pas ce qui règle l'amour."
MOLIÈRE. *Le Misanthrope, Act I., Sc. I.*—(*Alceste.*)
"But 'tis not reason that doth order love."

"La raison contre l'amour est un foible parti."
MADELEINE DE SCUDÉRI. *Nouvelles Conversations de Morale. Du Repentir.* (*Ed.* 1688, *p.* 315.)
"Reason is a weak antagonist against Love."

"Raisonner sur l'amour, c'est perdre la raison."
BOUFFLERS. *Le Cœur.*
"Reason on love and you will lose your reason."

"La raison veut régner ; l'amour vient, la poursuit :
Il rentre dans le cœur, et la raison s'enfuit."
NÉRICAULT-DESTOUCHES. *L'Ingrat, Act V., Sc. I.*—(*Pasquin.*)
"Reason would reign ; then follows love in chase,
Enters the heart, and reason quits its place."

"La logique du cœur est absurde."
MADEMOISELLE DE LESPINASSE. *Lettre XLVII.*, 27 *Août*, 1774.
"The logic of the heart is absurd."

"La raison du plus fort est toujours la meilleure."
LA FONTAINE. *Fables, I.*, 10.—"*Le Loup et l'Agneau.*"
"The reason of the strong is aye the best."

"La raison n'agit point sur une populace."
RACINE. *Les Frères Ennemis, Act II., Sc. III.*—(*Polynice.*)
"Over the people reason holds no sway."

"La raison nous ordonne bien d'aller tousjours mesme chemin, mais non toutesfois mesme train."
MONTAIGNE. *Essais, I.*, 44. (*P.* 299.)
"Reason commands us to follow always the same road, but not always at the same pace."

"La raison nous trompe plus souvent que la nature."
VAUVENARGUES. *Réflexions et Maximes*, 124.
"We are more often deceived by reason than by nature."

"La raison pour marcher n'a souvent qu'une voie."
BOILEAU. *L'Art Poétique, I.*, 48.
"Reason can travel oft but by one road."

"La raison sujette
Au désir, trouve l'heur en l'infélicité." JODELLE. *A sa Muse.*
"Reason to passion bound
Findeth some joy e'en in unhappiness."

"La reconnaissance est un mot d'imbécile, on le met dans le dictionnaire, mais il n'est pas dans le cœur humain."

HONORÉ DE BALZAC. *Modeste Mignon, p.* 278.—(*Butscha.*)

"Gratitude is a fool's word; we find it in the dictionary, but it is not in the heart of man."

"La religion, l'amour et la musique ne sont-ils pas la triple expression d'un même fait, le besoin d'expansion dont est travaillée toute âme noble?"

HONORÉ DE BALZAC. *Histoire des Treize, p.* 177.

"Religion, love and music, are they not the threefold expression of the same fact, the need of expansion under which every noble soul labours?"

"La réputation n'a qu'une bonne chose; c'est qu'elle permet d'avoir confiance en soi, et de dire hautement sa pensée."

ALFRED DE VIGNY. *Journal d'un Poète*, 1824.

"Reputation has only one advantage; it allows us to have confidence in ourselves, and to declare our thoughts without disguise."

"La sage-femme des pensées d'autrui."

VOLTAIRE. *Lettre à M. Thiriot*, 30 *Nov.*, 1735. (*Vol. IX., p.* 194.)

"The midwife of other men's thoughts."

"La sagesse est à l'âme ce que la santé est pour le corps."

ABBÉ DE SAINT RÉAL. *Maximes, VIII.*

"Wisdom is to the soul what health is for the body."

"La sagesse est sur les lèvres de ceux qui vont mourir."

LAMARTINE. *Voyage en Orient. Appendice au Récit Fatalla Sayeghir.*

"Wisdom is on the lips of those about to die."

"La sagesse et la folie sont fort voisins."

CHARRON. *La Sagesse, Livre I., Chap. XIV.*

"Wisdom and folly are very near neighbours."

"La sagesse nous a été donnée principalement pour ménager nos plaisirs."

ST. EVREMOND. *Sur les Plaisirs.* (*Ed. Amsterdam*, 1739. *Vol. I., p.* 145.)

"Wisdom has been given us chiefly to enable us to husband our pleasures."

"La satire, en leçons, en nouveautés fertile,
Sait seul assaisonner le plaisant et utile."

BOILEAU. *Satires, IX.*, 267.

"Satire alone, fertile in lessons new,
Can deftly blend th' amusing and the true."

"La satire ment sur les gens de lettres pendant leur vie, et l'éloge ment après leur mort."

VOLTAIRE. *Lettre à M. de Bordes*, 10 *Janv.*, 1769. (*Vol. XI., p.* 312.)

"Satire lies about men of letters while they live, and encomium after they are dead."

"La science est un très bon et utile baston, mais qui ne se laisse pas manier à toutes mains, et qui ne le sçait bien manier en reçoit plus de dommage que de profit."

CHARRON. *La Sagesse. Préface.*

"Science is a very good and useful staff, but one not to be handled by every hand, and whoso cannot handle it well receiveth therefrom more injury than advantage."

"La sepmaine des trois jeudis." RABELAIS. *Pantagruel, II.*, 1.

"The week of the three Thursdays."

"La société est composée de deux grandes classes: ceux qui ont plus de dînés que d'appétit, et ceux qui ont plus d'appétit que de dînés."

CHAMFORT. *Maximes et Pensées, Chap. III.* (*Ed.* 1824. *Vol. I., p.* 377.)

"Society is composed of two large classes: those who have more dinners than appetite, and those who have more appetite than dinners."

"La solitude est à l'esprit ce que la diète est au corps."

VAUVENARGUES. *Réflexions et Maximes*, 609.

"Solitude is to the mind what dieting is to the body."

"La sottise et la vanité sont compagnes inséparables."

BEAUMARCHAIS. *La Mère Coupable, Act II., Sc. VII.*—(*Figaro.*)

"Folly and vanity are inseparable companions."

"La statue de Mercure ne doist estre faicte de tous bois indifferentement." RABELAIS. *Pantagruel, IV.*, 62.

"The statue of Mercury must not be made of every wood indifferently."

"De tout bois, comme on dict, Mercure on ne façonne."

MATHURIN REGNIER. *Satyres, I.* (*Ed.* 1617, *p.* 3.)

"Not in all wood, they say, may Hermes' form be carved."

"La tempérance et le travail sont les deux vrais médecins de l'homme."

J. J. ROUSSEAU. *Emile, Livre I.*

"Temperance and toil are the two real physicians of mankind."

"La terre est aux mortels une maison commune:
Dieu sème en tous endroits nostre bonne fortune."

GARNIER. *Bradamante, Act II., Sc. III.*—(*Bradamante.*)

"Earth is a home that all mankind doth share:
God sows good fortune for us everywhere."

"La terre ne peut pas rester sans autel, et Dieu seul est assez fort contre Dieu."

LAMARTINE. *Histoire des Girondins, Livre IV., Chap. VII.*

"The earth cannot remain without an altar, and only God is strong to prevail against God."

"La terreur est une sentinelle qui manque un jour à sa poste."
DIDEROT. *Principes de Politique des Souverains*, 133.
"Terror is a sentinel who one day deserts his post."

"La terro es abelano !
Mai, coume un aubre d'avelano,
En quau noun la tabasso à grand cop, douno rèn."
MISTRAL. *Mireille, Chant VII.* (*Ed.* 1891, *p.* 223.)
"Earth with her gifts is free !
Yet ever, like unto an almond tree,
Unless we beat her well, she nothing yields."

"La tigresse qui voit enlever sa portée,
Est moins à redouter qu'une femme irritée."
TRISTAN L'HERMITE. *Mariamne, Act II., Sc. V.*—(*Salomé.*)
"The tigress whose cubs have been reft from her side
Is less fearful by far than a woman defied."

'La tranquillité règne à Varsovie."
GENERAL SÉBASTIANI. *Chambre des Députés*, 16 *Septembre*, 1834.
"Tranquillity reigns in Warsaw."

La vaillance a ses limites, comme les autres vertus : lesquels franchis, on se trouve dans le train du vice."
MONTAIGNE. *Essais, I.*, 14. (*P.* 46.)
"Bravery has its limits like other virtues : which if we overstep, we find ourselves in the path of vice."

"La valeur fait les grands héros : l'humanité fait les bons princes."
FREDERICK THE GREAT. *Mémoires de Brandebourg, p.* 119. (*Ed. Neaulme*, 1751.)
"Valour makes great heroes : humanity makes good princes."

"La valeur n'apprend pas la fourbe en son école ;
Tout homme de courage est homme de parole."
PIERRE CORNEILLE. *Le Menteur, Act III., Sc. II.*—(*Alcippe.*)
"In bravery's school nought of cheating is heard ;
For all men of courage are men of their word."

"La vengeance est boiteuse, elle vient à pas lents,
Mais elle vient."
VICTOR HUGO. *Hernani, Act II., Sc. II.*—(*Doña Sol.*)
"Vengeance is lame, with halting steps she comes,
Yet comes she."

"La vérité
Est un joyau peu connu, très-vanté,
D'un fort grand prix, mais qui n'est point d'usage."
VOLTAIRE. *Satires. L'Hypocrisie.*
"Truth I hold
A gem but little known, yet much extolled,
Of priceless value, but quite out of fashion."

"La vérité sort mieux d'un tonneau que d'un puits."
EMILE AUGIER. *L'Aventurière, Act II., Sc. IV.*—(*Annibal.*)
"Truth in a hogshead hides, not in a well."

"La vertu d'un homme ne doit pas se mesurer par ses efforts, mais par ce qu'il fait d'ordinaire."

PASCAL. *Pensées, Part I., Art. IX.*, 30.

"A man's virtue should not be measured by his efforts but by his ordinary actions."

"La vertu et le vice, le bien et le mal moral, est donc en tout pays ce qui est utile ou nuisible à la société."

VOLTAIRE. *Traité de Métaphysique, Chap. IX.* (*Vol. VI., p.* 665.)

"Virtue and vice, morality and immorality, are then, in every country, what is useful or harmful to society."

"La vertu n'advoüe rien que ce qui se faict par elle, et pour elle seule."

MONTAIGNE. *Essais, I.*, 36. (*P.* 233.)

"Virtue avows nothing but what is done by her and for her alone."

"La vertu n'est souvent qu'un masque politique."

SAURIN. *Spartacus, Act I., Sc. I.*—(*Sunnon.*)

"Virtue is ofttimes but the statesman's mask."

"La vertu n'irait pas si loin si la vanité ne lui tenait compagnie."

LA ROCHEFOUCAULD. *Maximes*, 200.

"Virtue would not go so far did not vanity bear her company."

"La victoire me suit, et tout suit la victoire."

GEORGES DE SCUDÉRI. *L'Amour Tyrannique, Act I., Sc. II.* —(*Tiridate.*)

"Victory follows me, and all things follow victory."

"La victoire toujours ne suit pas la valeur."

SAURIN. *Spartacus, Act IV., Sc. III.*—(*Spartacus.*)

"Not always victory walks in valour's train."

"La vie est ainsi disposée : ce qui fait le bonheur de l'un fait nécessairement le malheur de l'autre."

THÉOPHILE GAUTIER. *Mademoiselle de Maupin, p.* 304. (*Ed. Charpentier*, 1878.)

"Life is so ordered that what makes for the happiness of the one makes necessarily for the unhappiness of the other."

"La vie est dans la pensée." VOLTAIRE. *Odes, XIII.*

"Life is in thought."

"La vie est un enfant qu'il faut bercer jusqu'à ce qu'il s'endorme."

VOLTAIRE. *Lettre à Mme. du Deffant, 22 Juillet*, 1761. (*Vol. X., p.* 416.)

"Life is a child which must be rocked until it goes to sleep."

"La vie est un songe un peu moins inconstant."

PASCAL. *Pensées, Part I., Art. VI.*, 20.

"Life is only a rather less inconsequent dream."

"La vie privée doit être murée."

ALPHONSE KARR. *Les Guêpes, Juin*, 1840. (*Ed. Michel Lévy, Vol. I., p.* 244.)

"A man's private life should be kept within his walls."

"La volonté générale est toujours droite, mais le jugement qui la guide n'est pas toujours éclairé."

J. J. ROUSSEAU. *Du Contrat Social, Livre II., Chap. VI.*

"The will of the people is always honest, but the judgment that directs it is not always enlightened."

"La vraye science et le vray estude de l'homme, c'est l'homme."[1]

CHARRON. *De la Sagesse, Livre I., Préface.*

"The true science and the true study of man, is man."

"La vue d'un tel monument est comme une musique continuelle et fixée."

MME. DE STAËL. *Corinne, Livre IV., Chap. III.*—(*Corinne.*)

"The sight of such a monument is like an eternal and unchanging melody."

"Labourer pour autrui, c'est un p'tit labourage.
Faut labourer pour soi, c'est ça qui donn' courage."

DUFRESNY. *La Coquette du Village, Act I., Sc. II.*—(*Lucas.*)

"Till for another, listlessly we till.
Till our own fields, we labour with a will."

"Laissez dire les sots : le savoir a son prix."

LA FONTAINE. *Fables, VIII.*, 19.—"*L'Avantage de la Science.*"

"Let the fools talk, still knowledge has its value."

"Laissons raisonner les sots
Sur le vrai bonheur de la vie ;
Notre philosophie
Le met parmi les pots."

MOLIÈRE. *Le Bourgeois Gentilhomme, Act IV., Sc. I.*—(*Chorus.*)

"Let each fool argue, if he wishes,
On what life's happiness may be ;
But our philosophy
Puts it amongst the dishes."

"Larmes dans la voix."

HONORÉ DE BALZAC. *Illusions perdues, Vol. III., p.* 166.

"Tears in the voice."

"Las d'espérer et de me plaindre
De l'Amour, des Grands et du Sort,
C'est ici que j'attends la mort
Sans la désirer, ni la craindre."

MENARD. (*Abbé de Saint-Réal, Réflexions sur la Mort.*)

"No more I hope, no more I jeer
At Love and Fortune and the Great ;
Here the approach of death I wait
Without desire and without fear."

"Le beau billet qu'a La Châtre ! "

NINON DE L'ENCLOS. (*Voltaire, Lettre à la Comtesse de Lutzelbourg, 14 Septembre*, 1753.)

"What a fine position for La Châtre ! "

[1] *Cf.* Pope, *Essay on Man, II.*, 1.

"Le beau ne plaît qu'un jour, si le beau n'est utile."
ST. LAMBERT. *Le Printemps.*
"The beautiful but one day pleases, if it be not useful too."

"Le Besoin, père de l'Adresse." HOUDART DE LA MOTTE. *Astrée.*
"Need, the father of Dexterity."

"Le bien et le mal se rencontrent partout; et quand l'un n'est pas au commencement, il ne manque pas de se trouver à la fin."
VOITURE. *Lettres XXXVII. A M. de Chaude-Bonne.* (*Ed. Roux, p.* 147.)
"Good and evil are constantly meeting: and when one of them is absent at the beginning, it never fails to appear at the end."

"Le bien, nous le faisons; le mal, c'est la Fortune:
On a toujours raison, le Destin toujours tort."
LA FONTAINE. *Fables, VII.*, 14.—"*L'Ingratitude des Hommes envers la Fortune.*"
"We do the good; the ill is Fortune's work:
We're always right, Destiny always wrong."

"La Fortune à toujours tort."
LA FONTAINE. *Fables, V.*, 11.—"*La Fortune et le Jeune Enfant.*"
"Fortune is always wrong."

"Le bien perdu rend l'homme avare."
DE MUSSET. *Simone.* (*Poésies Nouvelles, p.* 198.)
"Wealth that is lost doth make man miserly."

"Le bien permis est le moins désiré." DESPORTES. *Diane, II.*, 29.
"The joy permitted is the least desired."

"Le bien que l'on a fait la veille
Fait le bonheur du lendemain."
LE BAILLY. *Nouvelles Fables, II.*, 13.—"*Le Roi de Perse et le Courtisan.*"
"The good that one did yesterday
Will make to-morrow's happiness."

"Le bon goût vient plus du jugement que de l'esprit."
LA ROCHEFOUCAULD. *Maximes*, 258.
"Good taste comes rather from judgment than from intellect."

"Le bonheur de l'enfant est celui de la rose
Qui fait ses perles d'un peu d'eau."
SULLY-PRUDHOMME. *Poèmes.*—"*A la Nuit.*"
"The child's delights are simple; like the rose
That makes her pearls of drops of dew."

"Le bonheur des autres est la consolation de ceux qui ne peuvent plus être heureux."
HONORÉ DE BALZAC. *Le Lys dans la Vallée, p.* 346.
"The happiness of others is the consolation of those who can no longer be happy."

"Le bonheur des méchants comme un torrent s'écoule."
RACINE. *Athalie, Act II., Sc. VII.*—(*Joas.*)
"The wrong-doer's happiness flows like a torrent by."

"Le bonheur des méchants est un crime des dieux."
ANDRÉ CHÉNIER. *Poésies et Fragments, XVI.*
"When the bad prosper 'tis the gods are criminal."

"Le bonheur est en espérance;
On vit en disant: Nous verrons."
CHATEAUBRIAND. "*Nous Verrons.*"
"In hope is seated all our happiness;
We spend our lives in saying: We shall see."

"Le bonheur et le malheur des hommes ne dépendent pas moins de leur humeur que de la fortune."
LA ROCHEFOUCAULD. *Maximes*, 61.
"The happiness and unhappiness of men depend no less on their temperament than on fortune."

"Le bonheur et le malheur vont d'ordinaire à ceux qui ont le plus de l'un ou de l'autre." ABBÉ DE SAINT RÉAL. *Maximes, XVIII.*
"Happiness and unhappiness generally come to those who have already the largest share of the one or the other."

"Le bruit est pour le fat, la plainte pour le sot;
L'honnête homme trompé s'éloigne et ne dit mot."
DE LA NOUE. *La Coquette Corrigée, Act I., Sc. III.*—(*Clitandre.*)
"The fop may shout, the fool his grievances display;
The honest man deceived says nought and goes his way."

"Le chagrin monte en croupe et galope avec lui."
BOILEAU. *Epître V.*, 44.
"Sorrow climbs up behind and rides away with him."

"Le ciel défend, de vrai, certains contentements;
Mais on trouve avec lui des accommodements."
MOLIÈRE. *Tartuffe, Act IV., Sc. V.*—(*Tartuffe.*)
"Heaven's ban on some of our enjoyments lies,
But oft we find a way to compromise."

"Le ciel, dont nous voyons que l'ordre est tout-puissant,
Pour différents emplois nous fabrique en naissant;
Et tout esprit n'est pas composé d'une étoffe
Qui se trouve taillée à faire un philosophe."
MOLIÈRE. *Les Femmes Savantes, Act I., Sc. I.*—(*Henriette.*)
"Heaven, whose mandates no man may gainsay,
Our sphere determines from our natal day;
And 'tis not every man we see about
Who is for a philosopher cut out."

"Le ciel, l'enfer sont dans le cœur de l'homme."
MARMONTEL. *Les Charmes de l'Etude.*
"Heaven and hell are in the heart of the man."

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MARMONTEL. *Les Charmes de l'Etude.*
"Heaven and hell are in the heart of the man."

"Le ciel m'a confié ton cœur.
Quand tu seras dans la douleur,
Viens à moi sans inquiétude;
Je te suivrai sur le chemin,
Mais je ne puis toucher ta main;
Ami, je suis la Solitude."

DE MUSSET. *La Nuit de Décembre.* (*Poésies Nouvelles, p.* 79.)

"Thy heart I hold from heaven in trust.
When thou art humbled in the dust,
Seek me without disquietude;
Beside thy path I take my stand,
Yet may I never clasp thy hand;
Brother, my name is Solitude."

"Le cléricalisme, voilà l'ennemi."

GAMBETTA. *Discours à la Chambre des Députés,* 4 *Mai,* 1877.

"Priestcraft, there is the foe."

"Le cœur a ses raisons que la raison ne connaît pas."

PASCAL. *Pensées, Part II. Art. XVII.,* 5.

"The heart has its reasons which reason knows not."

"Le cœur des malheureux n'est qu'un trop sûr oracle."

CRÉBILLON. *Atrée et Thyeste, Act V., Sc. I.*—(*Plisthène.*)

"The suffering heart is surest oracle."

"Le cœur est toujours jeune et peut toujours saigner."

VICTOR HUGO. *Hernani, Act III., Sc. I.*—(*Don Ruy Gomez.*)

"The heart is ever young, and prone to bleed."

"Le cœur et la pensée de l'homme sont un musicien forcé de jouer une musique infinie sur un clavier qui n'a que quelques notes."

LAMARTINE. *Voyage en Orient,* 2 *Nov.,* 1832. (*Ed. Hachette,* 1881, *p.* 402.)

"The heart and the thought of man are as a musician compelled to play the music of infinity upon a keyboard which has only a few notes."

"Le cœur humain n'est point sans passions;
De s'expulser elles font leur étude,
Comme est un clou par un autre chassé."

SENECÉ. *Filer le Parfait Amour.*

"Ne'er without passions is the human heart,
But one doth seek another to expel,
E'en as one nail is by another driven."

"Le cœur n'est jamais le cœur que quand il se donne, parceque ses jouissances sont hors de lui."

MONTESQUIEU. *Arsace et Isménie.*

"The heart is never the heart but when it is given to another, for all its pleasures lie outside itself."

"Le cœur ne se nourrit point dans le tumulte du monde."

J. J. ROUSSEAU. *La Nouvelle Héloïse, Part I., Lettre* 34.

"The heart finds no nourishment in the turmoil of the world."

"(Voilà) le commencement de la fin."
TALLEYRAND.[1] (*Sainte-Beuve, M. de Talleyrand, Chap. III. Ed.* 1870, *p.* 112.)

"Here is the beginning of the end."

"Le courage dégénère en présomption."
MASSILLON. *Pensées Diverses. De l'Adulation.*

"Courage degenerates into presumption."

"Le couronnement de l'édifice."
CAMILLE JORDAN. *Vrai sens du Vote National sur le Consulat à Vie, p.* 46.

"The crowning of the edifice."

"Le cours de toute chose a ses sources lointaines
Où s'amassent longtemps les passions humaines,
Et, quand le flot grossi doit enfin déborder,
Nul homme, quel qu'il soit, ne saurait le guider."
PONSARD. *Charlotte Corday, Act I., Sc. I.—(Vergniaud.)*

"Their rise have all things in the distant past,
Where through long years are human passions massed,
And, when the swollen flood breaks forth perforce,
No man, whoe'er he be, can guide its course."

"Le cri d'un peuple libre est celui de la gloire."
FABRE D'EGLANTINE. *Le Triomphe de Grétry.*

"The cry of a free people is the cry of glory."

"Le crime avec soi porte son châtiment."
DUCHÉ. *Absolon, Act II., Sc. V.—(Absolon.)*

"Crime ever brings with it its punishment."

"Le crime est toujours crime, et jamais la beauté
N'a pu servir de voile à sa difformité."
CRÉBILLON. *Pyrrhus, Act IV., Sc. IV.—(Pyrrhus.)*

"Crime is aye crime, and beauty ne'er can be
A veil to cover its deformity."

"Le crime fait la honte et non pas l'échafaud."
THOMAS CORNEILLE. *Le Comte d'Essex, Act IV., Sc. III.—(Le Comte.)*

"La honte est dans le crime et non dans le supplice."
VOLTAIRE. *Artémire. Fragment, Act IV.—(Cassandre.)*

"The crime disgraces, not the punishment."

"Le crime flétrit l'âme et ne conduit qu'au crime."
LA HARPE. *Philoctète, Act III., Sc. III.—(Philoctète.)*

"Crime withereth the soul and leadeth but to crime."

[1] Fournier, *L'Esprit dans l'Histoire*, Chap. XLII., denies Talleyrand's responsibility for the phrase.

" (C'estoit) le curé de Brantôme
Qui disoit la messe en pourpoinct."
AGRIPPA D'AUBIGNÉ. *Tombeaux, VI.*
" It was the vicar of Brantôme
Who read the service in his doublet."

" Le défaut des auteurs, dans leurs productions,
C'est d'en tyranniser les conversations,
D'être au palais, aux cours, aux ruelles, aux tables,
De leurs vers fatigants lecteurs infatigables."
MOLIÈRE. *Les Femmes Savantes, Act III., Sc. V.*—(*Vadius.*)
" Against all authors one indictment lies ;
'Tis that they conversation tyrannise,
At home, abroad, in streets or quiet nooks,
Unwearied readers of their wearying books."

" Le descouvert thresor soūvent son maistre offence."
JODELLE. *Amours. Sonnet XXII.*
" A treasure brought to light oft disconcerts its lord."

" Le désir de paraître habile empêche souvent de le devenir."
LA ROCHEFOUCAULD. *Maximes*, 199.
" The desire to appear clever often prevents our becoming so."

" Le destin grave tout sur des tables de cuivre ;
On ne déchire pas les feuillets d'un tel livre."
CYRANO DE BERGERAC. *Agrippine, Act II., Sc. V.*—(*Livilla.*)
" On brazen tablets fate doth all things trace ;
The leaves of such a book none may deface."

" Le destin rarement favorise à demi."
PIRON. *Gustave Wasa, Act V., Sc. II.*—(*Sophie.*)
" Half-favours rarely destiny bestows."

" Le devoir le plus saint, la loi la plus chérie,
Est d'oublier la loi pour sauver la patrie."
VOLTAIRE. *Rome Sauvée, Act IV., Sc, IV.*—(*Cicéron.*)
" Our holiest duty, law's best loved command,
Is to forget the law to save our land."

" Le droit est au plus fort en amour comme en guerre,
Et la femme qu'on aime aura toujours raison."
DE MUSSET. *Idylle.* (*Poésies Nouvelles, p.* 175.)
" In love, like war, the right is with the strong ;
The woman whom we love is never wrong."

" Le droit qu'un esprit vaste, et ferme en ses desseins,
A sur l'esprit grossier des vulgaires humains."
VOLTAIRE. *Mahomet, Act II., Sc. V.*—(*Mahomet.*)
" The right of a great mind, consistent in its plan,
Over the coarser mind of a mere vulgar man."

" Le feu de la prose et des vers
Ne fait plus bouillir la marmite."
MAYNARD. *Epigramme.* (*Ed.* 1646, *p.* 137.)
" The fire of prose and verse
No more will boil the pot."

"Le feu du génie a des foyers divins."
PONSARD. *Charlotte Corday, Act II., Sc. VII.*—(*Charlotte.*)
"On divine hearths the fire of genius burns."

"Le genre humain n'est pas placé, socialement parlant, entre le bien et le mal, mais entre le mal et le pire."
HONORÉ DE BALZAC. *Physiologie du Mariage. Méditation XXX.* (*P.* 423.)
"Humanity, socially speaking, is not placed between good and bad, but between bad and worse."

"Le glaive de la justice n'a pas de fourreau."
JOSEPH DE MAISTRE. *Soirées de St. Pétersbourg, Premier Entretien.*
"The sword of justice has no scabbard."

"(Un homme d'esprit me disait un jour que) le Gouvernement de France était une monarchie absolue tempérée par des chansons."
CHAMFORT. *Caractères et Anecdotes.* (*Ed.* 1824. *Vol. II., p.* 67.)
"A wit said to me the other day that the Government of France was an absolute monarchy tempered by songs."

"Le grand homme d'état est celui dont il reste de grands monuments utiles à la patrie."
VOLTAIRE. *Le Siècle de Louis XIV., Chap. VI.* (*Vol. IV.*, p. 1163.)
"The great statesman is he who leaves behind him great monuments of utility to his country."

"Le hasard n'est rien; il n'est point de hasard. Nous avons nommé ainsi l'effet que nous voyons d'une cause que nous ne voyons pas."
VOLTAIRE. *Lettres de Memmius, III.* (*Vol. VI., p.* 714.)
"Chance is nothing; there is no such thing as chance. What we call by that name is the effect which we see of a cause which we do not see."

"(Mais) le héros de Sans-Souci,
En qui tant de lumière abonde,
Fait peu de cas de l'autre monde,
Et se moque de celui-ci."
VOLTAIRE. *Poésies Mêlées, CXXXIII.*—"*Au Roi de Prusse.*"
"But the hero of Sans Souci,
In whom such light doth glow,
Recks little of the world above,
And mocks the world below."

"Le jeu, comme on dit, ne vaut pas la chandelle."
PIERRE CORNEILLE. *Le Menteur, Act I., Sc. I.*—(*Cliton.*)
"The proverb says, the game's not worth the candle."

"Le jour n'est pas plus pur que le fond de mon cœur."
RACINE. *Phèdre, Act IV., Sc. II.*—(*Hippolyte.*)
"Not the day's self is purer than my heart."

"Le journal tient pour vrai tout ce qui est probable."
HONORÉ DE BALZAC. *Illusions perdues, Vol. II., p.* 115.
—(*Lousteau.*)

"In journalism every thing that is probable is true."

"Le laboureur sur la terre infertile
Ne pique beuf, ne charrue ne meine;
Bien est il vray que champ gras et utile
Donne travail; mais plaisante est la peine."
CLÉMENT MAROT. *Epigrammes, CLIX.—A M. Castellanus.*

"The ploughman guideth not the plough,
Nor goadeth ox, on barren soil;
Rich fertile land, 'tis true enow,
Gives work, but pleasant is the toil."

"Le magasin de la mémoire est volontiers plus fourny de matière que n'est celui de l'invention."
MONTAIGNE. *Essais, I.*, 9. (*P.* 30.)

"The storehouse of the memory is generally better furnished with material than that of the imagination."

"Le mal a des ailes, et le bien va à pas de tortue."
VOLTAIRE. *Lettre à M. de s'Gravesande*, 1737. (*Vol. IX., p.* 280.)

"Evil has wings, but good travels at tortoise-pace."

"Le mal cherche le mal et qui souffre nous aide.
L'homme peut haïr l'homme, et fuir, mais malgré lui,
Sa douleur tend la main à la douleur d'autrui."
DE MUSSET. *Les Vœux Stériles.* (*Premières Poésies*, p. 186.)

"Ills seek out ills; and he who suffers brings us aid.
Though man hate man, and shun him, in his own despite,
His grief extends the hand to others' evil plight."

"Le mal des gens d'esprit c'est leur indifférence,
Celui des gens de cœur leur inutilité."
DE MUSSET. *Sur la Paresse.* (*Poésies Nouvelles, p.* 227.)

"The fault of men of talent 's their indifference,
And that of men of heart their uselessness."

"Le mal est, qu'habillant nos vices en vertus,
Notre erreur est toujours ce qui nous plaît le plus."
REGNARD. *Epître à M. le Marquis de* * * * (*Ed.* 1790. *Vol. IV., p.* 389.)

"Alas! we dress as virtues all our vices,
And 'tis our greatest fault that most entices."

"Le mal qu'on dit d'autrui ne produit que du mal."
BOILEAU. *Satires, VII.*, 4.

"Evil of another spoken nought but evil can produce."

"Le mal toujours croist du souci."
JODELLE. *L'Eugène, Act IV., Sc. III.*—(*Florimond.*)

"By brooding o'er our ills we make them greater."

" (Et) le malheur est bien un trésor qu'on déterre."
PAUL VERLAINE. *Amour. A M. Edmond Lepelletier*, 1875.
" Misfortune is in truth a treasure we unearth."

" Le mari qui ne laisse rien à désirer est un homme perdu."
HONORÉ DE BALZAC. *Physiologie du Mariage, Aphorisme LII.* (*P.* 82.)
" The husband who leaves nothing to be desired is a lost man."

" Le mariage met tout le monde en son ordre."
LA BRUYÈRE. *Caractères. Du Mérite Personnel, XXV.*
" Marriage puts every one in his place."

" Le matin de la vie appartient aux amours,
Sur le soir, de l'Hymen implorons le secours ;
Ce dieu consolateur est fait pour la vieillesse."
DE BIÈVRE. *Le Séducteur, Act I., Sc. V.*—(*Le Marquis.*)
" It is life's morning that for love is made ;
Towards evening let us summon Hymen's aid.
That god exists our old age to console."

" Le meilleur des mondes possibles."
VOLTAIRE. *Candide, Chap. VI.* (*Vol. VIII., p.* 106.)
" The best of all possible worlds."

" Le mieux ordonné des univers possibles."
VOLTAIRE. *Sur le Désastre de Lisbonne.*
" The best ordered of all possible universes."

" Tout est pour le mieux dans le pire des mondes."
SULLY PRUDHOMME. *Les Destins, I.*
" Everything is for the best in the worst of worlds."

" Le mérite est un sot, si l'argent ne l'escorte."
MONTFLEURY. *La Femme Juge et Partie, Act II., Sc. I.* —(*Bernadille.*)
" Merit's a fool unless by wealth escorted."

" Le métier est bien gâté."
SARDOU. *Rabagas, Act I., Sc. X.*—(*Le Prince.*)
" The trade is entirely spoilt."

" (Dans ses écrits un sage Italien
Dit que) le mieux est l'ennemi du bien."
VOLTAIRE. *La Bégueule.*
" A wise Italian in his writings says
The better is the enemy of the good."

" Le *moi* est haïssable." PASCAL. *Pensées, Part I., Art. IX.*, 23.
" The *me* is hateful."

"Le mois de mars faillit en quaresme, et fut la myoust en may."
RABELAIS. *Pantagruel, II.*, 1.
"The month of March was missing in Lent, and mid-August came in May."

"Le monde a célébré les oppresseurs du monde.
Pourrait-il seulement nommer ses bienfaiteurs?"
JOSEPH CHÉNIER. *Discours sur l'Intérêt Personnel.*
"The world has made the world's oppressors famous:
Could it its benefactors even name?"

"Le monde avec lenteur marche vers la sagesse."
VOLTAIRE. *Les Lois de Minos, Act III., Sc. V.*—(*Teucer.*)
"With halting steps the world towards wisdom moves."

"Le monde entier est notre ville."
NICOLE. *Des Moyens de conserver la Paix avec les Hommes, Part I., Chap. I.*
"The whole world is our town."

"Le monde est à celui qui sait l'étudier."
ABBÉ DELILLE. *La Conversation, Chant I.*
"The world belongs to him who learns to study it."

"Le monde est gris à ce reclus,
Mais moi je vois la vie en rouge."
PAUL VERLAINE. *Parallèlement.*—"*Ballade de la Vie en Rouge.*"
"The world is grey to this recluse,
But life to me is garbed in red."

"Le monde est le livre des femmes."
J. J. ROUSSEAU. *Emile, Livre V.*
"The world is woman's book."

"Le monde est plein de belles dignes des services de mille amans, mais on n'a qu'une patrie à servir."
J. J. ROUSSEAU. *Les Prisonniers de Guerre, Sc. I.*—(*Dorante.*)
"The world is full of fair ones worthy of the services of a thousand lovers, but there is only one fatherland to serve."

"Le monde est vieux, dit-on: je le crois; cependant
Il le faut amuser encor comme un enfant."
LA FONTAINE. *Fables, VIII.*, 4.—"*Le Pouvoir des Fables.*"
"The world is old they say: I grant it; still
It cries for playthings just as children will."

"Le monde finit toujours par condamner ceux qu'il accuse."
HONORÉ DE BALZAC. *Le Cousin Pons, p.* 17.
"The world always ends by condemning those whom it accuses."

"Le monde n'est presque composé que d'aveugles volontaires, qui haïssent et fuient la lumière."
NICOLE. *De la Connoissance de soi-même, Part I., Chap. VI.*
"The world is almost entirely composed of the wilfully blind, who hate and fear the light."

"Le monde se paye de paroles: peu approfondissent les choses."
PASCAL. *Lettres Provinciales, II.*

"The world contents itself with words: but few care to go to the root of things."

"Le mystère
Est la seul enveloppe où la fragilité
D'une intrigue d'amour puisse être en sûreté."
VICTOR HUGO. *Le Roi s'amuse, Act I., Sc. I.—(Triboulet.)*

"A love intrigue, such its fragility,
Can only live when wrapped in mystery."

"Le naturel est le sceau du génie."
CARDINAL DE BERNIS. *Epître sur le Goût.*

"Naturalness is the seal of genius."

"Le naturel toujours sort, et sait se montrer."
BOILEAU. *Satires, XI.*, 43.

"Nature will out, and let herself be seen."

"Le papillon est une fleur qui vole,
La fleur un papillon fixé."
ECOUCHARD LEBRUN. *Epigrammes, VI.*, 87.

"The butterfly is a flying flower,
The flower a tethered butterfly."

"Le parjure
A des ailes, et comme il perdrait sa gageure
Celui qui poursuivrait un mensonge envolé."
PAUL VERLAINE. *Les Uns et les Autres, Sc. IV.—(Chloris.)*

"Lies
Have wings, and he would surely lose his bet
Whoso would catch a falsehood as it flies."

"Le parti le plus juste est celui du vainqueur."
VOLTAIRE. *La Henriade, Chant X.*

"Justice is ever on the victor's side."

"Le passage est bien court de la joie aux douleurs."
VICTOR HUGO. *La Mort du Duc de Berry, I.*

"How short a step it is from joy to pain!"

"Le passé mal conduit n'est qu'un miroir trompeur,
Où l'œil bien éclairé ne fonde espoir ni peur."
PIERRE CORNEILLE. *La Toison d'Or, Act III., Sc. IV.—(Médée.)*

"An ill-spent past is but a mirror that deceives;
Th' enlightened eye therein nor hope nor fear perceives."

"Le patient est le plus fort."
VICTOR HUGO. *Les Orientales.*—"*Navarin,*" *II.*

"The patient is the strongest."

" Le pénible fardeau de n'avoir rien à faire."
BOILEAU. *Epître XI.*, 86.
" That weary burden, having nought to do."

" Le peuple aime ceux qui l'amusent et pardonne à ceux qui le font rire."
GUY DE MAUPASSANT. *Sur l'Eau. Saint-Tropez*, 12 *Avril.*
" The French people loves those that amuse it and pardons those that make it laugh."

" (Et) le peuple inégal à l'endroit des tyrans,
S'il les déteste morts, les adore vivants."
PIERRE CORNEILLE. *Cinna, Act I., Sc. III.*—(*Cinna.*)
" The people fickle towards their tyrants dread,
Adores them living and detests them dead."

" Le peuple n'a pas, sans doute, le droit de murmurer; mais, sans doute aussi, il a le droit de se taire: et son silence est la leçon des rois."
DE BEAUVAIS. *Oraison Funèbre de Louis XV.* (*Ed.* 1774, *p.* 34.)
" The people, without doubt, has no right to murmur; but, also without doubt, it has the right to be silent; and its silence is the lesson of kings."

" Le silence des peuples est la leçon des rois."
MIRABEAU. *Discours*, 15 *Juillet*, 1789.
" The silence of the peoples is the lesson of the kings."

" Le pire des états est l'état populaire."
PIERRE CORNEILLE. *Cinna, Act II., Sc. I.*—(*Cinna.*)
" The worst of states is where the people rule."

" Le pire venin
Est celui des serpents du genre féminin."
J. B. ROUSSEAU. *Le Flatteur, Act III., Sc. VII.*—(*Philinte.*)
" No poison worse you'll find
Than that of serpents of the female kind."

" Le plaisir de parler est une des plus vives passions des femmes."
LESAGE. *Gil Blas, VII.*, 7.
" The pleasure of talking is one of woman's keenest passions."

" Le plus âne des trois n'est pas celui qu'on pense."
LA FONTAINE. " *Le Meunier, son Fils et l'Ane.*"
" The worst ass of the three is not the one we think."

" Le plus bel arbre a besoin de culture."
VOLTAIRE. *Lettre à M. Thiriot*, 18 *Mars*, 1736. (*Vol. IX., p.* 231.)
" The finest tree needs cultivation."

" Le plus fidèle traducteur
Est celui qui semble moins l'être.
Qui suit pas à pas son auteur,
N'est qu'un valet qui suit son maître."

ECOUCHARD LEBRUN. *Epigrammes, IV.*, 18.

" 'Tis true enough, though it may seem absurd,
That literal rendering is not true translating.
He who his author follows word by word,
Is but a footman on his master waiting."

" Le plus fort n'est jamais assez fort pour être toujours le maître, s'il ne transforme sa force en droit, et l'obéissance en devoir."

J. J. ROUSSEAU. *Du Contrat Social, Livre I., Chap. III.*

"The strongest is never strong enough to be always master, unless he transforms his might into right, and obedience into duty."

" Le plus grand foible des hommes, c'est l'amour qu'ils ont pour la vie."

MOLIÈRE. *L'Amour Médecin, Act III., Sc. I.—(M. Filerin.)*

"The greatest weakness of mankind is the love they have for life."

" Le plus grand secret du bonheur, c'est d'être bien avec soi."

FONTENELLE. *Du Bonheur.*

"The great secret of happiness is to be on good terms with oneself."

" Le plus heureux passe pour le plus grand, et le public attribue souvent au mérite tous les succès de la fortune."

VOLTAIRE. *Le Siècle de Louis XIV., Chap. II.* (*Vol. IV., p.* 1121.)

"The luckiest passes for the greatest, and the public often attributes to merit successes which are entirely due to fortune."

" Le plus sage est celui qui ne pense pas l'être."

BOILEAU. *Satires, IV.*, 46.

"Wisest is he who knows not he is wise."

" Le plus sot animal, à mon avis, c'est l'homme."

BOILEAU. *Satires, VIII.*, 4.

"Most foolish of all beasts, methinks, is man."

" (Car) le poète a pour monnaie
Des étoiles dans son gousset."

FRANÇOIS COPPÉE. *Le Cahier Rouge. Prologue.*

"The poet hath, to serve as coin,
Stars in his waistcoat pocket."

" Le poète doit peindre et le peintre exprimer."

LEMIERRE. *La Peinture, Chant III.*

"The poet's pen should paint, the painter's brush describe."

" Le poète ne doit avoir qu'un modèle, la nature; qu'un guide, la vérité."

VICTOR HUGO. *Odes et Ballades. Préface.*

"The poet should have but one model, nature; but one guide, truth."

"Le pouvoir le plus immense est toujours borné par quelque coin."
MONTESQUIEU. *Grandeur et Décadence des Romains, Chap. XXII.*

"The most boundless power is always limited in some direction."

"Le premier amour est extrême,
Mais les feux ne sont pas constans;
Et la seconde fois qu'on aime,
On aime moins, mais plus longtemps."
BUSSY RABUTIN. *Histoire Amoureuse des Gaules. Maximes d'Amour.* (*Ed. Cologne*, 1716, *p.* 234.)

"First love doth aye impetuous prove,
But soon its fires to ashes turn;
And when a second time we love,
The fires are dim, but longer burn."

"Le premier de tous les empires est celui qu'on a sur ses désirs."
BOSSUET. *Politique tirée de l'Ecriture, Livre IV., Art. II.*, 3. (*Vol. X., p.* 355.)

"The first of all empires is that which one has over one's desires."

"Le premier mois de mariage . . . est la lune de miel, et le second est la lune d'absinthe."
VOLTAIRE. *Zadig, Chap. III.* (*Vol. VIII., p.* 4.)

"The first month of marriage is the moon of honey, and the second the moon of wormwood."

"Le premier pas vers le vice est de mettre du mystère aux actions innocentes."
J. J. ROUSSEAU. *La Nouvelle Héloïse, Part. IV., Lettre VII.*

"The first step towards vice is the throwing a veil of mystery over innocent actions."

"Le premier qui fut roi fut un soldat heureux.
Qui sert bien son pays n'a pas besoin d'aïeux."
VOLTAIRE. *Mérope, Act III., Sc. I.*—(*Polyphonte.*)

"On some great soldier first the royal mantle fell.
He needs no ancestors who serves his country well."

"Le premier soupir de l'amour
Est le dernier de la sagesse."
BRET. *L'Ecole Amoureuse, Sc. VII.*—(*Julie.*)

"The earliest sigh of love
Is ever wisdom's last."

"Le présent accouche, dit-on, de l'avenir."
VOLTAIRE. *Dictionnaire Philosophique, Art.* "*Chaine ou Génération des Evénements*". (*Vol. VII., p.* 571.)

"The present, they say, gives birth to the future."

"Le profit de l'un est le dommage de l'autre."
MONTAIGNE. *Essais, I.*, 21. (*P.* 90.)

"One man's profit is another man's loss."

"(Je jugeai par là que) le public était une bonne vache à lait, qui se laissait aisément traire." LESAGE. *Gil Blas, VII.*, 13.

"I judged from that, that the public was a good milch cow, that made no difficulties about allowing itself to be milked."

"Le public s'accoutume à tout, et le temps sçait apprivoiser la bienséance et même la morale."
ANTOINE HAMILTON. *Mémoires de Grammont, Chap. XI.*

"The public grows accustomed to everything, and time can subjugate all sense of decency and even of morality."

"Le repentir n'est presque jamais volontaire, et l'on peut dire qu'il est une suite infaillible du mauvais succès de ce qu'on a entrepris."
MADELEINE DE SCUDÉRI. *Nouvelles Conversations de Morale. Du Repentir.* (*Ed.* 1688, *p.* 284.)

"Repentance is hardly ever voluntary, and we might say that it is the invariable sequel of the ill-success of our enterprises."

"Le reste est peu sain quand la teste est mal saine."
SALUSTE DU BARTAS. *Septième jour de la Semaine.* (*Ed.* 1623, *p.* 201.)

"The body hath small health whene'er the head is sick."

"Le ridicule est l'arme favorite du vice."
J. J. ROUSSEAU. *Lettre à M. d'Alembert.*

"Ridicule is vice's favourite weapon."

"Le roi ne lâche que quand le peuple arrache."
VICTOR HUGO. *Notre-Dame de Paris, Livre III., Chap. II.*

"The king looses only what the people wrests from him."

"Le sage en ses desseins
Se sert des fous pour aller à ses fins."
VOLTAIRE. *La Prude, Act IV., Sc. I.*—(*Dorfise.*)

"The prudent man depends,
In all his schemes, on fools to gain his ends."

"Le sage est ménager du temps et des paroles."
LA FONTAINE. *Fables, VIII.*, 26.—"*Démocrite et les Abdéritains.*"

"The wise are sparing both of time and words."

"Le savoir dans un fat devient impertinent."
MOLIÈRE. *Les Femmes Savantes, Act IV., Sc. III.*—(*Clitandre.*)

"Knowledge is unbecoming in a fop."

"Le savoir, en effet, n'est rien sans l'art de vivre."
VOLTAIRE. *Epître XLV.*—"*Au Prince Royal de Prusse.*"

"Without the art of living knowledge nought avails."

"(Et que l'esprit du monde y vaut, sans flatterie,
Tout) le savoir obscur de la pédanterie."
MOLIÈRE. *Les Femmes Savantes, Act IV., Sc. III.*—(*Clitandre.*)

"A knowledge of the world, be sure,
Outweighs the pedant's scholarship obscure."

"Le scandale du monde est ce qui fait l'offense,
Et ce n'est pas pécher que pécher en silence."
MOLIÈRE. *Tartuffe, Act IV., Sc. V.*—(*Tartuffe.*)
"In open scandal 'tis offence begins,
And he's not sinning who in silence sins."

"(Mais malheur à l'auteur qui veut toujours instruire!)
Le secret d'ennuyer est celui de tout dire."
VOLTAIRE. *Sixième Discours sur l'Homme.*
"Authors who ne'er stop teaching I abhor;
Tell all you know if you would be a bore."

"Le secret de réussir
C'est d'être adroit, non d'être utile."
FLORIAN. *Fables, II.*, 9.—"*Les deux Chats.*"
"The secret of success
Lies in one's skill, not in one's usefulness."

"(Sachez que) le secret des arts
Est de corriger la nature."
VOLTAIRE. *Poésies Mêlées, CIV.—A M. de Verrière.* (*Cf. Lettre à M. de Cideville*, 2 *Mars*, 1731. *Vol. IX., p.* 58.)
"Know that the secret of the arts
Lies in correcting nature."

"Le sénat mit aux voix cette affaire importante,
Et le turbot fut mis à la sauce piquante."
BERCHOUX. *La Gastronomie, Chant I.*
"The senate on this grave affair their sentiments expressed,
And decided that the turbot should with piquante sauce be dressed."

"Le seul plaisir est ce que l'on souhaite."
LA FONTAINE. *Contes et Nouvelles.*—"*Les Rémois.*"
"The only pleasure is the one we long for."

"Le sévère Dieu de silence
Est un des frères de la Mort;
En se plaignant on se console,
Et quelquefois une parole
Nous a délivrés d'un remord." DE MUSSET. *La Nuit d'Octobre.*
"Silence, that God severe,
To Death is close akin;
In speech we solace find,
And ofttimes peace of mind
By one brief word we win."

"Le siècle s'encanaille furieusement."
MOLIÈRE. *Critique de l'Ecole des Femmes, Sc. VII.*—(*Climène.*)
"The century is getting terribly vulgar."

"Le silence est l'esprit des sots,
Et l'une des vertus du sage."
DE BONNARD. *Moralité.* (*Ed.* 1791, *p.* 46.)
"Silence is the wit of fools,
And eke a virtue in the wise."

"Le soir de la vie apporte avec soi sa lampe."
JOUBERT. *Pensées, Titre VII.*, 25.
"The evening of life brings its lamp with it."

"Le sort fait les parents, le choix fait les amis."
ABBÉ DELILLE. *Malheur et Pitié, Chant I.*
"Fate gives us kindred, choice decides our friends."

"Le spectre rouge de 1852."
AUGUSTE ROMIEU. (*Title of a pamphlet published in* 1851.)
"The red spectre of 1852."

"Le style est l'homme même."
BUFFON. *Discours Académiques. Discours de Réception.*
"The style is the man himself."

"Le style n'est que l'ordre et le mouvement qu'on met dans ses pensées."
BUFFON. *Discours Académiques. Discours de Réception.*
"Style is only the method we employ of ordering and animating our thoughts."

"Le sublime en tout genre est le don le plus rare:
C'est là le vrai phénix; et, sagement avare,
La nature a prévu qu'en nos faibles esprits
Le beau, s'il est commun, doit perdre de son prix."
VOLTAIRE. *Epitres, LXXXIV.—A Mademoiselle Clairon.*
"In all styles the sublime's our rarest gift:
'Tis the true phœnix; and, with prudent thrift,
Nature foresaw that, in our purblind eyes,
The beautiful, if common, is no prize."

"(Ainsi) le suffrage d'un sot
Fait plus de mal que sa critique."
FLORIAN. *Fables, IV.*, 10.—"*La Fauvette et le Rossignol.*"
"The approbation of a fool
Is far more harmful than his censure."

"Le superflu, chose très-nécessaire."
VOLTAIRE. *Satires. Le Mondain.*
"That necessary, the superfluous."

"Le superflu n'est pas bien loin du nécessaire."
ABBÉ DELILLE. *L'Imagination, Chant VI.*
"Nigh to necessity is superfluity."

"Le talent le plus rare et le plus nécessaire,
Surtout dans une femme, est celui de se taire."
DE BOISSY. *Le Babillard, Sc. XVII.*—(*Léandre.*)
"Talent most necessary and most rare
Is silence, most of all amongst the fair."

"Le talent réunit toutes les nations."
ABBÉ DELILLE. *L'Imagination, Chant V.*
"Talent all nations doth unite."

" Le temps amollit tout."
VOLTAIRE. *La Mort de César, Act I., Sc. I.—(César.)*
" Time softens all things."

" Le temps assez souvent a rendu légitime
Ce qui semblait d'abord ne se pouvoir sans crime."
PIERRE CORNEILLE. *Le Cid, Act V., Sc. VII.—(Le Roi.)*
" That action oft is legalised by time
Which, at the first, by all was held a crime."

" Le temps est cher en amour comme en guerre."
LA FONTAINE. *Contes et Nouvelles.—" L'Oraison de St. Julien."*
" Costly is time in love as well as war."

" Le temps est l'architecte, le peuple est le maçon."
VICTOR HUGO. *Notre-Dame de Paris, Livre III., Chap. I.*
" Time is the architect, the people the builder."

" Le temps est un grand maître, il règle bien des choses."
PIERRE CORNEILLE. *Sertorius, Act II., Sc. IV.—(Viriate.)*
" Time 's a great master, many things he rules."

" Le temps matte toutes choses. Il n'est le marbre ni le porphyre qui n'ait sa vieillesse et décadence."
RABELAIS. *Pantagruel, III.*, 28.
" Time spoileth all things. There is neither marble nor porphyry but hath its old age and its decadence."

" Le temps qui s'écoule fait bien ;
Et mourir ne doit être rien,
Puisque vivre est si peu de chose."
FRANÇOIS COPPÉE. *Les Mois. Décembre.*
" 'Tis well for us that time takes wing ;
And death can surely nothing be,
Since life is such a little thing."

" Le temps, qui toutes choses corrode et diminue, augmente et accroist les bienfaicts ; parce qu'un bon tour, libéralement faict à homme de raison, croist continuement par noble pensée et remembrance."
RABELAIS. *Gargantua, I.*, 50.
" Time, which corrodeth and diminisheth all things, doth increase and extend benefactions : for a good turn freely done to a man of good parts doth grow continually by noble thought and remembrance."

" Le travail du corps délivre des peines de l'esprit ; et c'est ce qui rend les pauvres heureux." ABBÉ DE SAINT-RÉAL. *Maximes, II.*
" Bodily toil is a release from mental troubles ; and it is this which renders the poor happy."

" Le travail éloigne de nous trois grands maux, l'ennui, le vice et le besoin."
VOLTAIRE. *Candide, Chap. XXX.* (*Vol. VIII., p.* 157.)
" Work averts from us three great evils, tedium, vice and want."

"Le vainqueur doit rougir en ce combat honteux;
Et les premiers vaincus sont les plus généreux."
RACINE. *Les Frères Ennemis, Act IV., Sc. III.*—(*Jocaste.*)

"The victor blushes on this shameful field,
And he's the nobler who's the first to yield."

"Le venin guérit en quelque rencontre, et, ce cas-là, le venin n'est pas mauvais." J. L. GUEZ BALZAC. *Aristippe, Discours VI.*

"Poison cures in certain contingencies, and in those cases poison is not an evil thing."

"Le véritable esprit sait se plier à tout:
On ne vit qu'à demi, quand on n'a qu'un seul goût."
VOLTAIRE. *Epître XLIX.—A M. le Comte de Maurepas.*

"True wit is ne'er in any sphere misplaced:
We only half live with a single taste."

"Le vice, toujours sombre, aime l'obscurité;
Pour paraître au grand jour il faut qu'il se déguise:
C'est lui qui de nos mœurs a banni la franchise."
BOILEAU. *Epître IX.*, 114.

"Vice, ever gloomy, loves obscurity;
Unless disguised, it shuns the light of day,
And frankness from our lives has scared away."

"Le vin est tiré; Monsieur, il faut le boire."
REGNARD. *Le Joueur, Act III., Sc. II.*—(*Valère.*)

"The wine is drawn, Sir, and it must be drunk."

"Le vrai de l'amitié c'est de sentir ensemble."
SULLY-PRUDHOMME. *Les Vaines Tendresses. Aux Amis Inconnus.*

"They only are true friends who think as one."

"(Mais) le vrai deuil, sçez tu bien qui le porte?
C'est cestui là qui sans tesmoin se deut."
CLÉMENT MAROT. *Epigrammes, CCXLI.* (*Vol. III., p.* 98.)

"But know'st thou well who truly mourning wears?
'Tis he who mourns though none be there to see."

"Le vrai moyen d'être trompé, c'est de se croire plus fin que les autres." LA ROCHEFOUCAULD. *Maximes*, 127.

"The surest way to be deceived is to think oneself sharper than the rest."

"Le vrai peut quelquefois n'être pas vraisemblable."
BOILEAU. *L'Art Poétique, III.*, 48.

"The true may oft be most unlike the truth."

"Le vrai prix du travail n'est que de vivre en paix."
VOLTAIRE. *Epître CVIII. A un Homme.*

"Toil's truest guerdon is to live in peace."

" (Et) le vrai sang des rois, sous le sort abattu,
Peut cacher sa naissance, et non pas sa vertu."
PIERRE CORNEILLE. *Don Sanche, Act IV., Sc. III.*
—(*Doña Leonor.*)

" True royal blood, when whelmed 'neath fortune's tide,
May hide its birth, but ne'er its virtue hide."

" *Légalement* est un adverbe bien robuste, il supporte bien des fortunes."
HONORÉ DE BALZAC. *Les Paysans, Part I., Chap. VI.* (*P.* 130.)

" 'Legally' is a powerful adverb, it is the support of many a fortune."

" Les absents ont toujours tort."
NÉRICAULT-DESTOUCHES. *L'Obstacle Imprévu, Act I., Sc. VI.*
—(*Nérine.*)

" L'absent a toujours tort."
J. J. ROUSSEAU. *Emile, Livre IV.*

" The absent are always in the wrong."

" Les actions qu'on fait ont des lèvres d'airain."
VICTOR HUGO. *Au Statuaire David, V.*

" The deeds we do have lips of bronze."

" Les affaires? c'est bien simple, c'est l'argent des autres."
ALEXANDRE DUMAS FILS. *La Question d'Argent, Act II., Sc. VII.*
—(*Jean.*)

" Business? that 's simple enough; it 's only looking after other people's money."

" Les âmes énergiques, comme les volcans, jettent de grandes lumières et de grandes ténèbres."
CHATEAUBRIAND. *Révolutions Anciennes, Livre I., Part I., Chap. LXIII.*

" Energetic souls, like volcanoes, throw out brilliant lights and deep shadows."

" Les âmes fortes se rencontrent beaucoup plus souvent que les beaux esprits."
VOLTAIRE. *Dictionnaire Philosophique, Art. "Eloquence".* (*Vol. VII., p.* 854.)

" Great souls meet much oftener than great wits."

" Les amis de l'heure présente
Ont le naturel du melon:
Il faut en essayer cinquante
Avant d'en rencontrer un bon."
CLAUDE MERMET. *Le temps passé de Claude Mermet de St. Rambert en Savoie.*

" Friends of the present day
Are of the melon kind:
Fifty we must essay
Ere we a good one find."

"Les amis importuns font souhaiter des indifférens agréables."
ST. EVREMOND. *L'Amitié sans Amitié.* (*Vol. IV., p.* 132.)
"Tiresome friends make us long for agreeable acquaintances."

"Les Anglois, qui sont la fleur des archiers du monde."
PHILIPPE DE COMMINES. *Mémoires, Livre I., Chap. III.*
"The English, who are the flower of the archers of the world."

"Les beaux esprits ont une place dans la bonne compagnie, mais la dernière." VAUVENARGUES. *Réflexions et Maximes*, 417.
"Wits have a place in good society, but it is the lowest."

"Les beaux esprits se rencontrent."
VOLTAIRE. *Lettre à M. Thiriot*, 30 *Juin*, 1760. (*Vol. X., p.* 226.)
"Great wits jump."

"Les beaux yeux de ma cassette!"
MOLIÈRE. *L'Avare, Act V., Sc. III.*—(*Harpagon.*)
"The fine eyes of my cash-box!"

"Les belles passions cherchent les belles âmes."
THOMAS CORNEILLE. *Darius, Act I., Sc. V.*—(*Statira.*)
"Noble passions seek out noble souls."

"Les berceaux ont leurs destinées!"
FRANÇOIS COPPÉE. *Poèmes Modernes. Enfants trouvés, I.*
"Each cradle has its destiny."

"Les bienfaits dans un cœur balancent-ils l'amour?"
RACINE. *Bajazet, Act III., Sc. VII.*—(*Roxane.*)
"What heart will weigh a favour against love?"

"Les bonnes maximes outrées perdent tout."
BOSSUET. *Politique tirée de l'Ecriture, Livre IV., Art. II.*, 2. (*Vol. X., p.* 355.)
"Good maxims carried too far do infinite harm."

"Les cas de hazart jamais ne fault poursuivre jusques à leur période."
RABELAIS. *Gargantua, I.*, 35.
"Things that depend on chance must never be followed to the very end."

"Les choses mal acquises mal dépérissent."
RABELAIS. *Pantagruel, III.*, 1.
"Ill-gotten gains are quickly wasted."

"Les choses ne valent que ce qu'on les fait valoir."
MOLIÈRE. *Les Précieuses Ridicules, Sc. X.*—(*Cathos.*)
"Things are only worth what we make them worth."

"Les conquêtes qui se font par la crainte des armes vont bien plus loin que celles qui se font par les armes mêmes."
HARDOUIN DE PÉRÉFIXE. *Histoire de Henri le Grand.* (*Ed.* 1749, *p.* 484.)
"Conquests which result from the fear of arms are much more far-reaching than those which are the work of the arms themselves."

"Les coups de l'épée se guérissent aisément, mais il n'en est pas de même de ceux de la langue, particulièrement par celles des rois."
CARDINAL RICHELIEU. *Testament Politique, Part I., Chap. VI.*
"A wound inflicted by the sword is easily cured, but it is not so when the weapon is a tongue, especially the tongue of a king."

"(Elles doivent avoir) les défauts de leurs qualités."
HONORÉ DE BALZAC. *Le Lys dans la Vallée, p.* 369.
"They are bound to have the defects of their qualities."

"Les dieux ne sont point faits comme les fait le vulgaire, et c'est leur manquer de respect que de leur attribuer les faiblesses des hommes."
MOLIÈRE. *La Princesse d'Elide, Act II., Sc. I.*—(*La Princesse.*)
"The gods are not made as the vulgar herd would make them, and it is a want of respect to attribute to them the weaknesses of humanity."

"Les doctrines nouvelles veulent croître dans le sang de leurs premiers apôtres." LAMARTINE. *Histoire des Girondins, XXVII.*, 9.
"New doctrines flourish only in the blood of their earliest apostles."

"Toute idée est mortelle à ses premiers apôtres."
PONSARD. *Charlotte Corday, Act I., Sc. I.*—(*Vergniaud.*)
"All new ideas are fatal to their authors."

"Les dons intéressés sont importuns."
VAUVENARGUES. *Réflexions et Maximes*, 127.
"Interested gifts are troublesome things."

"Les dos plats sont mal reçus
Dans le pays des bossus." HÉGÉSIPPE MOREAU. *Les Bossus.*
"Scant welcome to straight backs they give
In the country where the hunchbacks live."

"Les enfants flattent quelquefois les vieillards, mais ils ne les aiment jamais." J. J. ROUSSEAU. *Emile, Livre I.*
"Children sometimes flatter old people, but they never love them."

"Les enfants n'ont jamais d'ennemi plus terrible,
Que l'imbécillité d'un père trop flexible."
J. B. ROUSSEAU. *Le Flatteur, Act II., Sc. II.*—(*Chrisante.*)
"Children have ne'er an enemy more dire
Than the fond weakness of a yielding sire."

"Les enfants terribles."
GAVARNI. *Title of a series of sketches published in* 1865.
"Those awful children!"

" Les erreurs du cœur sont bien plus dangereuses que les extravagances de l'imagination."

ST. EVREMOND. *Sur l'Amitié.* (*Ed. Amsterdam*, 1739. *Vol. III.*, *p.* 419.)

" The errors of the heart are far more dangerous than the extravagances of the imagination."

" Les esprits médiocres condamnent d'ordinaire tout ce qui passe leur portée." LA ROCHEFOUCAULD. *Maximes*, 375.

" Commonplace minds generally condemn whatever is beyond the reach of their understanding."

" Les extrémités se touchent."

PASCAL. *Pensées, Part I., Art. VI.*, 26.

" Extremes meet."

" Les sciences ont deux extrémités qui se touchent."

PASCAL. *Pensées, Part I., Art. VI.*, 25.

" Sciences have two extremities which meet."

" Une gravité trop étudiée devient comique ; ce sont comme des extrémités qui se touchent, et dont le milieu est dignité."

LA BRUYÈRE. *Caractères. Des Jugements*, 30.

" A too studied gravity becomes comic ; it is like two extremities which meet, and which have dignity for their intermediate point."

" Les extrêmes se touchent."

ANQUETIL. *Louis XIV., sa Cour et le Régent, Part I.*
L. S. MERCIER. *Le Tableau de Paris, IV.*, 348.

" Extremes meet."

" Les femmes ont toujours quelque arrière-pensée."

NÉRICAULT-DESTOUCHES. *Le Dissipateur, Act V., Sc. IX.*—(*Le Marquis.*)

" No woman e'er did all her thought disclose."

" Les femmes sont extrêmes ; elles sont meilleures ou pires que les hommes." LA BRUYÈRE. *Caractères. Les Femmes, LIII.*

" Women are extreme ; they are better or worse than men."

" Les fous sont, aux échecs, les plus proches des rois."

MATHURIN REGNIER. *Satyres, XIV.* (*Ed.* 1617, *p.* 91.)

" 'Tis the fool that, at chess, is placed next to the king."

" Les gens qui ne veulent rien faire de rien, n'avancent rien, et ne sont bons à rien."

BEAUMARCHAIS. *Le Mariage de Figaro, Act II., Sc. II.*—(*Figaro.*)

" People who will not do anything with anything, do not promote anything and are not good for anything."

"Les gens sans bruit sont dangereux;
Il n'en est pas ainsi des autres."
LA FONTAINE. *Fables, VIII.*, 23.—"*Le Torrent et la Rivière.*"

"Most dangerous are silent folk;
But with the others 'tis not so."

"Les gens sans fortune doivent être parfaits."
HONORÉ DE BALZAC. *Un Début dans la Vie, p.* 201.

"People without fortune must be faultless."

"Les Germains sont les vieillards de l'Europe, les peuples d'Albion sont les hommes faits, les habitans de la Gaule sont les enfants."
VOLTAIRE. *La Princesse de Babylon*, § 10. (*Vol. VIII., p.* 288.)

"The Germans are the old men of Europe, the English the grown men, and the French the children."

"Les goûts sont variés et chacun suit son goût,
Mais je vois toujours l'homme et l'intérêt partout."
JOSEPH CHÉNIER. *Discours sur l'Intérêt Personnel.*

"Tastes vary, and each does what suits him best,
But everywhere I see man and self-interest."

"Les grandes douleurs sont les serres chaudes de l'âme."
CHERBULIEZ. *Noirs et Rouges, Chap. XXI.* (*P.* 319.)

"Great sorrows are the hothouses of the soul."

"Les grandes pensées viennent du cœur."
VAUVENARGUES. *Réflexions et Maximes*, 127.

"Great thoughts come from the heart."

"Les grands artistes n'ont pas de patrie."
DE MUSSET. *Lorenzacchio, Act I., Sc. V.*—(*L'Orfèvre.*)

"Great artists have no country."

"Les grands crimes immortalisent
Autant que les grandes vertus."
MME. DESHOULIÈRES. *Sur l'envie de faire passer son nom à la postérité.*

"Great crimes immortalise
E'en as do lofty virtues."

"Les grands évènements ont des suites incalculables."
VICTOR HUGO. *Notre-Dame de Paris, Livre I., Chap. I.*

"Great events have incalculable results."

"Les grands noms abaissent, au lieu d'élever, ceux qui ne les savent pas soutenir." LA ROCHEFOUCAULD. *Maximes*, 94.

"Great names degrade, instead of ennobling, those who do not know how to uphold them."

"Les gueux, les gueux
Sont les gens heureux;
Ils s'aiment entre eux,
Vivent les gueux!"

BÉRANGER. *Les Gueux.*

"The beggars, the beggars,
How happy their life!
Without quarrel or strife.
Live the beggars!"

"Les hommes en général ressemblent aux chiens qui hurlent quand ils entendent de loin d'autres chiens hurler."

VOLTAIRE. *Fragmens Historiques, Art. III.* (*Vol. V., p.* 1049.)

"Men in general are like dogs that howl when they hear other dogs howling in the distance."

"Les hommes font les lois, les femmes font les mœurs."

GUIBERT. *Le Connétable de Bourbon, Act I., Sc. IV.*

"'Tis women make our morals, men our laws."

"Les hommes ne se comprennent pas les uns les autres. Il y a moins de fous qu'on ne croit."

VAUVENARGUES. *Réflexions et Maximes*, 590.

"Men do not understand one another. There are fewer madmen than we think."

"(Et) les hommes ne sont que ce qu'il plaît aux femmes."

LA FONTAINE. *Le Florentin, Sc. XI.*—(*Agathe.*)

"Men nothing are save what the women please."

"Les hommes sont comme les livres, ils sont quelquefois appréciés trop tard." HONORÉ DE BALZAC. *Modeste Mignon, p.* 206.

"Men, like books, are often only appreciated too late."

"Les hommes sont des machines que la coutume pousse, comme le vent fait tourner les ailes d'un moulin."

VOLTAIRE. *Lettre à M. le Marquis d'Argence, 28 Avril*, 1760. (*Vol. X., p.* 203.)

"Men are machines impelled by custom, as the wind drives the sails of a windmill."

"Les hommes sont des toupies, il ne s'agit que de trouver la ficelle qui s'enroule à leur torse!"

HONORÉ DE BALZAC. *Modeste Mignon, p.* 284.—(*Butscha.*)

"Men are like tops; we have only to find the string with which to wind them."

"Les hommes sont la cause que les femmes ne s'aiment pas."

LA BRUYÈRE. *Caractères. Les Femmes, LV.*

"Men are the reason why women dislike each other."

"Les imaginations puissantes sont les plus malheureuses, parce qu'elles ont la faculté de revoir, sans avoir le don de ranimer."

LAMARTINE. *Lettre à M. le Comte d'Esgrigny, 4 Octobre*, 1849.

"Powerful imaginations are the most unhappy, for they have the faculty of recalling to sight, but not the gift of bringing back to life."

"Les jaloux, Madame, sont comme ceux qui perdent leur procès; ils ont permission de tout dire."

MOLIÈRE. *La Comtesse d'Escarbagnas, Sc. XXI.*—(*Le Vicomte.*)

"The victims of jealousy, Madam, are like unsuccessful litigants; they are allowed to say exactly what they like."

"Les langues ont toujours du venin à répandre,
Et rien n'est ici-bas qui s'en puisse défendre."

MOLIÈRE. *Tartuffe, Act V., Sc. III.*—(*Mme. Pernelle.*)

"Some poison to diffuse tongues never lack,
And none on earth are safe from their attack."

"Les libelles contre les grands sont des grains de sable qui ne peuvent aller jusqu'à eux; mais les libelles contre de simples citoyens sont des cailloux qui leur cassent quelquefois la tête."

VOLTAIRE. *Lettre à M. de Maupeou*, 20 *Déc.*, 1773. (*Vol. XI., p.* 752.)

"Libels against the great are like grains of sand which have not weight enough to reach the mark, but libels against simple citizens are like stones which are capable at times of breaking their heads."

"Les lois qui font regarder comme nécessaire ce qui est indifférent ont cet inconvénient, qu'elles font considérer comme indifférent ce qui est nécessaire."

MONTESQUIEU. *De l'Esprit des Lois, XXIV.*, 14.

"Laws which make us look upon what is unimportant as necessary have this disadvantage that they lead us to consider what is necessary as unimportant."

"Les lois inutiles affaiblissent les lois nécessaires."

MONTESQUIEU. *De l'Esprit des Lois, XXIX.*, 16.

"Useless laws diminish the authority of necessary laws."

"Les mains sont faictes devant les cousteaux."

MONTLUC. *La Comédie de Proverbes, Act II., Sc. III.*—(*Philipin.*)

"Fingers were made before forks."

"Les maîtres cependant sont des gens bien heureux,
Que souvent nous ayons le sens commun pour eux."

GRESSET. *Sidnei, Act I., Sc. X.*—(*Dumont.*)

"Most lucky fellows are our masters oft,
That they have us to find them common sense."

"Les malédictions des fripons font la gloire de l'homme juste."

J. J. ROUSSEAU. *Les Confessions, Part. II., Livre X.—Lettre à M. de Silhouette.*

"The rogue's curses are the glory of the honest man."

"Les malheureux sont aisés à blesser."

SAURIN. *Beverlei, Act I., Sc. III.*—(*Mme. Beverlei.*)

"The unfortunate are easily wounded."

"Les maux viennent bien vite, et les consolations bien tard."
VOLTAIRE. *Lettre à Mme. la Présidente de Bernières*, 16 *Oct.*, 1726. (*Vol. IX., p.* 48.)

"Our misfortunes come swiftly upon us, and our consolations reach us very late."

"Les meilleures choses sont dégoûtantes quand elles sont jetées à la tête."
MME. DE SÉVIGNÉ. *Lettre* 258. *A Mme. de Grignan*, 27 *Mai*, 1672.

"The best things are disgusting when they are thrown at our heads."

"Les menaces ne m'ont jamais fait mal; et ce sont des nuées qui passent bien loin sur nos têtes."
MOLIÈRE. *Les Fourberies de Scapin, Act III., Sc. IX.*—(*Scapin.*)

"Threats have never done me any harm; they are clouds which pass far above our heads."

"Les modes ont fait plus de mal que les révolutions."
VICTOR HUGO. *Notre-Dame de Paris, Bk. III., Chap. I.*

"Fashions have done more harm than revolutions."

"Les moissons pour mûrir ont besoin de rosée;
Pour vivre et pour sentir l'homme a besoin des pleurs."
DE MUSSET. *Nuit d'Octobre.* (*Poésies Nouvelles, p.* 127.)

"The harvest e'er it ripens needs the dew;
To live and feel mankind has need of tears."

"Les mortels sont égaux; ce n'est point la naissance,
C'est la seule vertu qui fait la différence."
VOLTAIRE. *Mahomet, Act I., Sc. IV.*—(*Omar.*)

"All men are equal; there is nought in birth;
'Tis virtue only makes the difference."

"Les morts les mieux vengés ne se ressuscitent point."
PIERRE CORNEILLE. *Suréna, Act V., Sc. III.*—(*Palmis.*)

"Vengeance, though full, brings not the dead to life."

"Ah! venger une mort n'est pas rendre une vie."
PIERRE CORNEILLE. *Attila, Act IV., Sc. VII.*—(*Ildione.*)

"Avenge the death, yet life ye'll not restore."

"Les mots dits par les grands hommes sont comme les cuillers de vermeil que l'usage dédore: à force d'être répétés, ils perdent tout leur brillant."
HONORÉ DE BALZAC. *Les Comédiens sans le savoir, p.* 286. —(*Bixiou.*)

"The famous sayings of great men are like silver-gilt spoons when the gold is wearing off from use; by dint of constant repetition they lose all their brilliancy."

"Les Muses et l'Amour ont les mêmes retraites
L'astre qui fait aimer est l'astre des poètes."
ANDRÉ CHÉNIER. *Elégies, Livre I.*, 3, *line* 43.

"The haunts of Love haunts of the Muses are.
On bard and lover shines the self-same star."

"Les ouvrages de génie sont aux compilations ce que l'Amour est au mariage: l'Hymen vient quand on l'appelle, et l'Amour vient quand il lui plaît."

VOLTAIRE. *Lettre à M. le Comte d'Argental*, 3 *Oct.*, 1752. (*Vol. IX., p.* 777.)

"Works of genius are to compilations what Love is to Hymen: Hymen comes when he is called, and Love comes when he chooses."

"Les oysons menent les oes paistre."

ANON. *Maistre Pierre Pathelin, Act III., Sc. VI.*—(*Pathelin.*) (*Fournier's Ed.*, 1872.)

"The goslings are taking the geese to feed."

"Les paresseux ont toujours envie de faire quelque chose."

VAUVENARGUES. *Réflexions et Maximes*, 467.

"Lazy people are always anxious to be doing something."

"Les passions sobres font des gens communs."

DIDEROT. *Pensées Philosophiques, II.*

"Sober passions make commonplace people."

"Les passions sont les seuls orateurs qui persuadent toujours."

LA ROCHEFOUCAULD. *Maximes*, 8.

"The passions are the only orators which never fail to persuade."

"Les petites privations s'endurent sans peine, quand le cœur est mieux traité que le corps."

J. J. ROUSSEAU. *Les Rêveries. Neuvième Promenade.*

"Small privations are easily endured when the heart receives better treatment than the body."

"Les plaisirs de notre jeunesse reproduits par notre mémoire ressemblent à des ruines vues au flambeau."

CHATEAUBRIAND. *Pensées, Réflexions et Maximes.*

"The pleasures of our youth reproduced by our memory are like ruins seen by torchlight."

"Les plus beaux vers sont ceux qu'on ne peut pas écrire."

LAMARTINE. *Voyage en Orient*, 2 *Nov.*, 1832.

"The finest lines are those we cannot write."

"Les plus courtes folies sont les meilleures."

CHARRON. *La Sagesse, Livre I., Chap. XXXVIII.*

"The shortest follies are the best."

"Les plus courtes erreurs sont toujours les meilleures."

MOLIÈRE. *L'Etourdi, Act IV., Sc. IV.*—(*Anselme.*)

"Aye the most short-lived errors are the best."

"Les plus grandes âmes sont capables des plus grands vices, aussi bien que des plus grandes vertus."

DESCARTES. *Discours de la Méthode, Première Partie.*

"The greatest souls are capable of the greatest vices, as well as of the greatest virtues."

"Les plus grandes peines ont leur douceur quand elles sont partagées."
BEAUMARCHAIS. *Eugénie, Act I., Sc. IV.*—(*Eugénie.*)
"The greatest afflictions have their sweetness when they are shared."

"Les plus grands malheurs sont ceux que l'on mérite.
N'armons pas contre nous notre propre conduite."
LEMIERRE. *L'Impôt de Fortune.*
"The ills which we deserve are aye the worst.
Let us not then by our own acts be cursed."

"Les plus mortes morts sont les plus saines."
MONTAIGNE. *Essais, I.*, 19. (*P.* 68.)
"The deadest deaths are the most wholesome."

"Les plus petits buissons parfois portent ombrage."
HARDY. *Méléagre, Act II., Sc. II.*—(*Atalante.*)
"The smallest bushes sometimes give us shade."

"Les plus saints dons de Dieu se changent en venins,
Quand ils sont possédéz par des hommes malins."
SALUSTE DU BARTAS. *Le Troisième Jour de la Semaine.* (*Ed.* 1623, *p.* 83.)
"To venom turn the holiest gifts of heaven,
When to the evil-minded they are given."

"Les préjugés, ami, sont les rois du vulgaire."
VOLTAIRE. *Mahomet, Act II., Sc. IV.*—(*Mahomet.*)
"Prejudice is the king of vulgar souls."

"(Et) les préjugés du vulgaire
Sont encore les tyrans du roi."
VOLTAIRE. *Lettre au Roi de Prusse*, 3 *Août*, 1741. (*Vol. XII.*, *p.* 292.)
"The prejudices of the vulgar herd
Are still the tyrants even of the king."

"Les préjugés sont la raison des sots."
VOLTAIRE. *Sur la Loi Naturelle, IV.*
"Prejudice is the reason of fools."

"Les promesses des rois sont des décrets des dieux."
CRÉBILLON. *Xerxès, Act I., Sc. VIII.*—(*Amestris.*)
"The promises of kings are God's decrees."

"Les querelles ne dureraient pas longtemps si les torts n'étaient que d'un côté." LA ROCHEFOUCAULD. *Maximes*, 496.
"Quarrels would not last long if all the wrongs were on one side."

"Les régiments sont des couvents d'hommes, mais des couvents nomades. On y remplit bien les vœux de Pauvreté et d'Obéissance."
ALFRED DE VIGNY. *Servitude Militaire, Livre II., Chap. I.*
"Regiments are monasteries, but nomad monasteries. The vows of Poverty and Obedience are there most zealously kept."

"Les séditions naissent en bas, les révolutions naissent en haut; les séditions ne sont que la colère du peuple, les révolutions sont les idées d'une époque."

LAMARTINE. *Histoire des Girondins, Livre I., Chap. XV.*

"Seditions come from below, revolutions from above; seditions are only the wrath of the people, revolutions are the ideas of an epoch."

"Les services rendus restent souvent dans l'antichambre, et les soupçons entrent dans le cabinet."

VOLTAIRE. *Zadig, Chap. XV.* (*Vol. VIII., p.* 30.)

"Services rendered are often left in the antechamber, while suspicions enter the closet of the king."

"Les soins défiants, les verroux et les grilles,
Ne font pas la vertu des femmes ni des filles;
C'est l'honneur qui les doit tenir dans le devoir,
Non la sévérité que nous leur faisons voir."

MOLIÈRE. *L'Ecole des Maris, Act I., Sc. II.*—(*Ariste.*)

"No jealous care, no bolts nor bars secure,
Will ever make our wives and daughters pure;
Severity o'er them no power hath;
'Tis honour which must point them duty's path."

"Les sots sont ici-bas pour nos menus plaisirs."

GRESSET. *Le Méchant, Act II., Sc. I.*—(*Cléon.*)

"For our amusement fools are born on earth."

"Les succès les plus beaux et les plus glorieux
Ne sont pas sans chagrin pour les victorieux."

BOURSAULT. *Esope à la Cour, Act II., Sc. II.*—(*Trasybule.*)

"The fairest and most glorious success
E'en for the victor hath some bitterness."

"Les témoins sont fort chers, et n'en a pas qui veut."

RACINE. *Les Plaideurs, Act III., Sc. III.*—(*Léandre.*)

"Your witnesses are dear; we cannot all afford them."

"Les traîtres d'aujourd'hui sont des héros demain."

DELAVIGNE. *Marino Faliéro, Act II., Sc. VIII.*—(*Israël.*)

"Yesterday's traitors are to-morrow's heroes."

"Les trônes bien souvent portent des malheureuses,
Qui, sous le joug brillant de leur autorité,
Ont beaucoup de sujets et peu de liberté."

ROTROU. *Venceslas, Act II., Sc. II.*—(*Cassandre.*)

"Unhappy often are the occupants of thrones,
Who, 'neath the brilliant yoke of their authority,
Have many subjects and but little liberty."

"Les véritables conquérants sont ceux qui savent faire des lois."

VOLTAIRE. *Essai sur les Mœurs et l'Esprit des Nations, Chap. XXV.* (*Vol. IV., p.* 233.)

"The true conquerors are those who are also lawgivers."

"Les vertus se perdent dans l'intérêt comme les fleuves se perdent dans la mer." LA ROCHEFOUCAULD. *Maximes*, 171.

"Virtues lose themselves in self-interest, as rivers lose themselves in the sea."

"Les vices des Romains ont vengé l'univers."
VOLTAIRE. *Rome Sauvée, Act I., Sc. VI.—(Cicéron.)*

"Rome's vices have avenged the universe."

"Les vieillards aiment à donner de bons préceptes, pour se consoler de n'être plus en état de donner de mauvais exemples."
LA ROCHEFOUCAULD. *Maximes*, 93.

"Old men love to give us good precepts, to console themselves for being no longer able to set us bad examples."

"Les vieux fous sont plus fous que les jeunes."
LA ROCHEFOUCAULD. *Maximes*, 444.

"Old fools are bigger fools than young fools."

"Les villes et cités ne sçauroient avoir muraille plus secure et plus forte que la vertu des citoyens et habitans."
RABELAIS. *Pantagruel, II.*, 15.

"Towns and cities can have no safer and no stronger rampart than the valour of their citizens and inhabitants."

"(Mais) leur gloire tombe par terre,
Et comme elle a l'éclat du verre,
Elle en a la fragilité." ANTOINE GODEAU. *Ode à Louis XIII.*

"Their glory like a flash doth pass,
And with the brilliancy of glass
It hath too its fragility."

"Toute votre félicité
Sujette à l'instabilité
En moins de rien tombe par terre ;
Et comme elle a l'éclat du verre,
Elle en a la fragilité."
PIERRE CORNEILLE. *Polyeucte, Act IV., Sc. II.—(Polyeucte.)*

"The prey of instability
Happiness like a flash doth pass,
And with the brilliancy of glass
It hath too its fragility."

"Lever matin n'est pas bon heur ;
Boire matin est le meilleur." RABELAIS. *Gargantua, I.*, 21.

"For early rising I've no zest ;
Early drinking is the best."

"Li mors prent tout à son kius,
Sitost les jouenes com les vius."
JACQUEMART GIELÉE. *Renart le Nouvel, line* 5895.

"Death at his choice doth garner all.
Both young and old obey his call."

"Lisez moins, voyez mieux ; laissez là vos chimères.
Le savoir est pédant ; l'esprit nuit en affaires."
JOSEPH CHÉNIER. *Le Ministre et l'Homme de Lettres.*

"Read less, look closer ; idle fancies cease to nurse.
Knowledge is priggish ; wit in business is a curse."

"Londres en une heure sait ce qu'on dit tout haut,
Et ce qu'on dit tout bas se sait un peu plus tôt."
DELAVIGNE. *La Popularité, Act II., Sc. VII.*—(*Caverley.*)

"Speak loud ; your words have in an hour o'er London flown ;
Speak low, and what you say is somewhat sooner known."

"Lorsque de tout on a tâté,
Tout fait, ou du moins tout tenté,
Il est bien doux de ne rien faire."
VOLTAIRE. *Lettres en Vers et en Prose, II. A M. le Prince de Vendôme.*

"When one has used one's gifts on every side,
All things accomplished, or at least all tried,
How sweet it is to rest in idleness."

"Lorsque l'Amour vit d'Espérance,
L'Amitié vit de Souvenir."
CADET DE GASSICOURT. *Espoir et Souvenir.*

"Love liveth upon hope,
Friendship on memory."

"Lorsque l'on n'est plus bon à rien,
On se retire, et l'on fait bien ;
Bonsoir la compagnie."
ABBÉ L'ATTAIGNANT. *Adieux au monde.*

"When we for nothing more are good,
Then we retire, and so we should ;
I wish you all good-night."

"Lorsque l'on veut changer les mœurs et les manières, il ne faut pas les changer par les lois."
MONTESQUIEU. *De l'Esprit des Lois, XIX.*, 16.

"When we desire to bring about a change in morals or manners, we must not attempt to use the law."

"Lorsque la vertu dort, le crime fait des rêves."
VICTOR HUGO. *Les Burgraves, Part III., Sc. I.*—(*Job.*)

"When virtue sleeps, crime dreams."

"(Mais) lorsque nous avons quelque ennui dans le cœur,
Nous nous imaginons, pauvres fous que nous sommes,
Que personne avant nous n'a senti la douleur."
DE MUSSET. *Nuit d'Octobre.* (*Poésies Nouvelles, p.* 119.)

"But when we hide some sorrow in our hearts,
We straight imagine, poor, weak, foolish things,
That none before ourselves have felt pain's stings."

"Lorsque Rome a parlé les rois n'ont plus d'amis."
VOLTAIRE. *Sophonisbe, Act II., Sc. IV.*—(*Alamar.*)

"When Rome has spoken kings no more have friends."

"(E) lou grand mot que l'ome oublido
Veleici : La mort es la vido !"
MISTRAL. *Mireille, Chant X.* (*Ed.* 1891, *p.* 306.)

"And one great saying man ne'er keeps in mind
Is this : In death it is that life we find !"

"Lui qui croit aisément ce qu'on lui persuade,
C'est sans raison qu'il aime, et sans raison qu'il hait."
DE BENSERADE. *Sur le Retour du Cardinal Mazarin.* (*Ed.* 1690, *p.* 118.)

"The man who swift believes whate'er he 's told
Loves without reason, without reason hates."

"Lynx envers nos pareils, et taupes envers nous,
Nous nous pardonnons tout, et rien aux autres hommes."
LA FONTAINE. *Fables, I.*, 7.—"*La Besace.*"

"Lynx-eyed towards our neighbours, moles towards ourselves,
All our own faults we pardon, never other men's."

"Ma colère à présent est en état d'agir,
Dessus ses grands chevaux est monté mon courage."
MOLIÈRE. *Sganarelle, Sc. XXI.*—(*Sganarelle.*)

"My temper is just now for action ripe,
On the high horse my courage sits astride."

"Ma foi, s'il m'en souvient, il ne m'en souvient guère."
THOMAS CORNEILLE. *Le Géolier de Soi-mesme, Act II., Sc. VI.*—(*Jodelet.*)

"If I remember, faith, I don't remember well."

"Ma foi, sur l'avenir bien fou qui se fira :
Tel qui rit vendredi, dimanche pleurera."
RACINE. *Les Plaideurs, Act I., Sc. I.*—(*Petit-Jean.*)

"If I the future trust, a fool am I :
Who laughs on Friday shall on Sunday cry."

"Ma vie est un combat."
VOLTAIRE. *Mahomet, Act II., Sc. IV.*—(*Mahomet.*)

"My life is a conflict."

"Madame fut douce envers la mort, comme elle l'était envers tout le monde."
BOSSUET. *Oraison Funèbre d'Henriette d'Angleterre.* (*Vol. V., p.* 284.)

"Madame was gentle towards death, as she was towards every one."

"Mainz y en a qui sont de Judas pire,
N'il n'est si bon qu'ilz n'y treuvent à dire."

CHRISTINE DE PISAN. *Cent Ballades, XCI.*

"Many there be that are than Judas worse,
Nor one so good but they'll find cause to curse."

"Mais où sont les neiges d'antan?"

FRANÇOIS VILLON. *Le Grand Testament. Ballade des Dames du Temps jadis.*

"But where are the snows of yester-year?"

"Mal voisin done mal matin."

RUTEBEUF. *Complainte de Geffroy de Sargines.* (*Ed.* 1839, *Vol. I., p.* 68.)

"Bad neighbours give a bad awakening."

"Malheureux dont le cœur ne sait pas comme on aime,
Et qui n'ont point connu la douceur de pleurer!"

VOLTAIRE. *Epitres, XXVI. Aux Mânes de M. de Genouville.*

"Unhappy they who know not how men love,
Who ne'er have known the solace sweet of tears!"

"Malheureux qui craint de rentrer
Dans la retraite de son âme!
Le cœur qui cherche à s'ignorer
Redoute un censeur qui le blâme."

CARDINAL DE BERNIS. *Les Quatre Saisons, Chant IV.*

"Unhappy he who fears the deep
Recesses of his soul to scan!
The heart that from itself would hide
Fears an unfriendly critic's ban."

"Malheureux qui se fie à femme après cela!
La meilleure est toujours en malice féconde,
C'est un sexe engendré pour damner tout le monde."

MOLIÈRE. *L'Ecole des Maris, Act III., Sc. X.—(Sganarelle.)*

"I pity him who after that trusts woman.
The best of them is aye some mischief brewing;
The sex was made to be the world's undoing."

"(Prenant argent d'avance, achetant cher, vendant à bon marché, et) mangeant son bled en herbe."

RABELAIS. *Pantagruel, III.*, 2.

"Taking money in advance, buying dear, selling cheap and eating his corn in the blade."

"Mari qui veut surprendre est souvent fort surpris."

VOLTAIRE. *La Femme qui a Raison, Act II., Sc. II.—(M. Gripon.)*

"The husband who'd surprise is often much surprised."

"Mariage . . .
Le prison des désirs, des vivants le cercueil."

DUFRESNY. *Le Dédit, Act I., Sc. VI.—(Frontin.)*

"Marriage . . .
Tomb of the living, prison of desire."

"Maudit soit le premier dont la verve insensée
Dans les bornes d'un vers renferma sa pensée,
Et donnant à ses mots une étroite prison,
Voulut avec la rime enchaîner la raison."

BOILEAU. *Satires, II.*, 53.

"Upon his senseless whim be laid my curse
Who first did trim his thought to fit a verse,
And, penning all his words in dungeon strait,
Compelled his reason on his rhyme to wait."

"Mauvaise graine est tôt venue."

LA FONTAINE. *Fables, I.*, 8.—"*L'Hirondelle et les Petits Oiseaux.*"

"Ill weeds grow apace."

"Mauvaise haste n'est preus."

JACQUEMART GIELÉE. *Renart le Nouvel, line* 1034.

"Ill haste doth nothing profit."

"Me pensais tu veufve de ma vertu
Comme d'Antoine?" JODELLE. *Cléopâtre, Act III.*—(*Cléopâtre.*)

"Didst think that I was eke my virtue's widow,
As I am Antony's?"

"Méfiance est toujours mère de sûreté."

FABRE D'ÉGLANTINE, *Act I., Sc. VI.*—(*La Sœur.*)

"Mistrust is mother of security."

"Méfiez-vous d'une femme qui parle de sa vertu."

HONORÉ DE BALZAC. *Physiologie du Mariage. Observations Minotauriques, XIV.* (*P.* 390.)

"Mistrust a woman who talks of her virtue."

"Melz voeill murir que hunte nus seit retraite."

CHANSON DE ROLAND. *Line* 1701.

"Let death our portion be sooner than shame."

"Même quand l'oiseau marche on sent qu'il a des ailes."

LEMIERRE. *Les Fastes, Chant I.*

"E'en when birds walk we feel that they have wings."

"Menacés moy de vivre et non pas de mourir."

SALLEBRAY. *La Troade, Act II., Sc. IV.*—(*Andromaque.*)

"Threat me with living, threat me not with death."

"Mentir pour son avantage à soi-même est imposture, mentir pour l'avantage d'autrui est fraude, mentir pour nuire est calomnie."

J. J. ROUSSEAU. *Les Rêveries, Quatrième Promenade.*

"To lie for one's own advantage is imposture, to lie for the advantage of others is fraud, to lie for the purpose of harming is calumny."

"Mès ki ne mustre s'enferté,
A paines puet aveir santé."

MARIE DE FRANCE. *Lai de Gugemer, line* 483.

"He who shows not his hurt
Shall hardly find a balm."

" Messieurs, l'huitre était bonne. Adieu, vivez en paix."
BOILEAU. *Epîtres, II.*, 52.

"Sirs, the oyster was good. Live in peace; fare you well."

" Mieuls ne poet employer le tems,
Homs, ce m'est vis, qu'au bien amer."
FROISSART. *Le Trettie de l'Espinette Amoureuse.* (*Ed. Buchon*, 1829, *p.* 185.)

"Methinks we can employ our time
No better than in loving well."

" Mieulx vaut honeur que honteuse richesce."
EUSTACHE DESCHAMPS. *Balades de Moralitez, CVI.*

"Honour is worthier than shameful wealth."

" Mieulz vault viure soubz gros bureau
Poure, qu'auoir esté seigneur
Et pourrir soubz riche tombeau."
FRANÇOIS VILLON. *Le Grand Testament, st. XXXVI., line* 286.

"Better to live in fustian clothed
And poor, than to have lived a lord
And now lie rotting in the tomb."

" Mieux vaut goujat debout qu'Empereur enterré."
LA FONTAINE. *Contes et Nouvelles.*—"*La Matrone d'Ephèse.*"

"A beggar on his feet is worth more than an Emperor in his grave."

" Moins on mérite un bien, moins on l'ose espérer."
MOLIÈRE. *Tartuffe, Act IV., Sc. V.*—(*Tartuffe.*)

"We least dare hope for boons which least we merit."

" Moins on mérite un bien qu'on nous fait espérer,
Plus notre âme a de peine à pouvoir s'assurer."
MOLIÈRE. *Don Garcie de Navarre, Act II., Sc. VI.*—(*Don Garcie.*)

"When least a promised blessing we deserve,
'Tis hardest to be sure that it will come."

" Momens charmans d'amour et de tendresse,
Comme un éclair vouz fuyez à nos yeux;
Et tous les jours perdus dans la tristesse,
Nous sont comptés comme des jours heureux."
F. B. HOFFMAN. *Ariodant, Act II., Sc. I.*—(*Le Barde.*)

"Delightful hours of love and tenderness,
Like lightning flash ye vanish from our gaze;
And all the days we waste in bitterness
Are counted to us as our happy days."

" Mon Dieu, quelle guerre cruelle!
Je trouve deux hommes en moi."
RACINE. *Cantiques Spirituels, II., Plainte d'un Chrétien.*

"Ah God! how hard the fight!
I find two men in me."

"Mon nom commence en moi : de votre honneur jaloux,
Tremblez que votre nom ne finisse dans vous."
VOLTAIRE. *Rome Sauvée, Act I., Sc. V.*—(*Cicéron.*)
"My name begins in me : you, jealous of your fame,
Beware lest in yourself should end your name."

"Mon plus grand ennemi se rencontre en moi-même."
MOLIÈRE. *Don Garcie de Navarre, Act IV., Sc. XI.*—(*Don Garcie.*)
"'Tis in myself I meet my greatest foe."

"Mon siège est fait."
ABBÉ VERTOT.[1] (*Balzac, La Vendetta, p.* 196.)
"My siege is finished."

"(Les paya en) monnoie de singe." RABELAIS. *Pantagruel, IV.*, 2.
"He payed them in monkey's money."

"Monsieur, vous n'avez rien qu'à dire ;
Je mentirai, si vous voulez."
MOLIÈRE. *Amphitryon, Act II., Sc. I.*—(*Sosie.*)
"Sir, you have but to say the word ;
I'll tell a lie, if you desire."

"Mult ad apris ki ben conuist ahan."
CHANSON DE ROLAND. *Line* 2524.
"Much hath he learnt who knoweth sorrow well."

"Murtres ne puet estre celez."
VILLE-HARDOUIN. *Conquête de Constantinople, XLVIII.*, § 224.
"Murder will out."

"N'ayons pas honte de devoir à autrui la pensée d'une bonne action."
ST. EVREMOND. *La Vertu trop rigide.* (*Vol. III., p.* 67.)
"Let us not be ashamed to owe to another the thought of a good action."

"N'est-il pas meilleur et plus honorable mourir vertueusement bataillant, que vivre fuyant vilainement ?"
RABELAIS. *Gargantua, I.*, 39.
"Is it not better and more honourable to die fighting valiantly than to live flying cowardly ?"

"N'est-on jamais tyran qu'avec un diadème ?"
JOSEPH CHÉNIER. *Timoléon, Act III., Sc. II.*—(*Demariste.*)
"Is there no tyrant save the tyrant crowned ?"

"N'est pas toujours femme de bien qui veut."
VOLTAIRE. *La Prude, Act III., Sc. X.*—(*Colette.*)
La Pucelle, Chant X.
"All women are not good that would be so."

[1] This is said to have been the Abbé's reply when certain inaccuracies in his account of the siege of Malta were pointed out to him.

"N'est si sage qui ne foloit."
PIERRE DE ST. CLOUD. *Roman du Renart, line* 39.
"None is so wise but hath done foolishly."

"N'ont terre de Seingnor ki ne se pot aidier."
ROBERT WACE. *Le Roman de Rou, line* 3329.
"None lord it o'er the land but they who help themselves."

"Nature davantage nous instruict cueillir les fruictz quand ilz sont meurs." RABELAIS. *Pantagruel, III.*, 40.
"Nature further teaches us to gather the fruits when they are ripe."

"Nature n'a créé l'homme que pour prester et emprunter."
RABELAIS. *Pantagruel, III.*, 4.
"Nature has created men only to lend and to borrow."

"(Mès) nature ne puet mentir."
JEAN DE MEUNG. *Le Roman de la Rose, line* 14,626.
"But nature cannot lie."

"Nature rien ne faict immortel: car elle met fin et période à toutes choses par elle produictes." RABELAIS. *Gargantua, I.*, 20.
"Nature maketh nothing immortal: for she assigneth a term and period to all things by her produced."

"Ne craignons rien du peuple, il semble encore douter;
Mais si l'idole tombe, il va la détester."
VOLTAIRE. *La Mort de César, Act II., Sc. IV.*—(*Cassius.*)
"Fear not the mob, that still doth hesitate;
Let but the idol fall, and it will hate."

"Ne croy pas en automne
Cueillir les fruits de l'amour."
RACAN. *Odes. La Venue du Printemps.*
"Think not when autumn comes
To pluck the fruits of love."

"Ne dites à la postérité que ce qui est digne de la postérité."
VOLTAIRE. *La Russie sous Pierre-le-Grand, Préface,* § *VI.* (*Vol. V., p.* 367.)
"Hand down nothing to posterity but what is worthy of posterity."

"Ne faut-il que délibérer?
La cour en conseillers foisonne:
Est-il besoin d'exécuter?
L'on ne rencontre plus personne."
LA FONTAINE. *Fables, II.*, 2.—"*Conseil tenu par les Rats.*"
"Is it a case of resolution?
You'll have no lack of good advice:
But is it time for execution?
Advisers vanish in a trice."

"Ne nous remets pas au gland quand nous avons du blé."
VOLTAIRE. *Dictionnaire Philosophique, Art.* "*Blé*". (*Vol. VII., p.* 514.)

"Do not send us back to acorns now that we have corn."

"Ne soyez pas inexorable à ce fauteuil qui vous tend les bras il y un quart d'heure."
MOLIÈRE. *Les Précieuses Ridicules, Sc. X.*—(*Cathos.*)

"Do not be inexorable to this chair which has been stretching out its arms to you for the last quarter of an hour."

"Ne vouz fiez jamais aux gens qui regardent par un pertuys."
RABELAIS. *Pantagruel, II.*, 34.

"Never trust people who look through the key-hole."

"Noblesse oblige."
DUC DE LÉVIS. (*Société de l'Histoire de France, Annuaire-Bulletin, 1865, p.* 57.)

"Noble birth has its obligations."

"Nonporquant ou jouer ne ou rire ne ou solaciier ne gist mie toz li maus; ne toz li biens ne regist mie ou plourer ne el simple habit, anchois gist ou cuer de cascun."
HENRI DE VALENCIENNES. *Histoire de l'Empereur Henri, J.*, § 502.

"Notwithstanding, 'tis not in sport nor in laughter nor in diversion that lieth all evil; nor all good in mourning, nor in sad garments, but in the heart of each man do they lie."

"Nos biens sont en idée, en espoir, en désir:
Posséder ce qu'on veut, est la fin du plaisir."
ST. EVREMOND. *Discours.* (*Vol. IV., p.* 313.)

"All good on hope, idea, desire depends,
Possess we what we wish, and pleasure ends."

"On veut avoir ce qu'on n'a pas,
Et ce qu'on a cesse de plaire."
BOUTET DE MONVEL. *Philippe et Georgette, Sc. VIII.*—(*Bonnefoi.*)

"Man ever longs for that which he has not;
What he possesses ceases soon to please."

"Nos plus doux plaisirs
Sont dans nos souvenirs."
C. G. ETIENNE. *Joconde, Act I., Sc. III.*—(*Joconde.*)

"Our sweetest pleasures
Are in our memories."

"Nos prêtres ne sont pas ce qu'un vain peuple pense;
Notre crédulité fait toute leur science."
VOLTAIRE. *Œdipe, Act IV., Sc. I.*—(*Jocaste.*)

"Our priests are not what foolish men surmise,
In our credulity their science lies."

"Notre intérêt est toujours la boussole
Que suivent nos opinions."
FLORIAN. *Fables, III.*, 17. "*L'Hibou, le Chat, l'Oison et le Rat.*"

"Self-interest is the compass by which men
Do set the course of their opinions."

"Notre vie est du vent tissu."
JOUBERT. *Pensées, Maximes et Essais, Titre VII.*, 72.

"Our life is woven wind."

"Noun fau juja tout pèr la mino."
MISTRAL. *Mireille, Chant VII.* (*Ed.* 1891, *p.* 210.)

"Judge not all things by what they seem."

"Nous aurions souvent honte de nos plus belles actions, si le monde voyait les motifs qui les produisent."
LA ROCHEFOUCAULD. *Maximes*, 409.

"We should often be ashamed of our noblest actions, if the world could see the motives which underlie them."

"(Cela était autrefois ainsi, mais) nous avons changé tout cela."
MOLIÈRE. *Le Médecin malgré lui, Act II., Sc. VI.*—(*Sganarelle.*)

"It was so formerly, but we have changed all that."

"Nous avons de si riches plaines,
Et de si fertiles côteaux,
Disait un Gascon de Bordeaux,
Que si l'on y plantait des gaines,
Il y pousserait des couteaux."
ECOUCHARD LEBRUN. *Epigrammes, III.*, 31.

"So fertile are our hills, so rich the plains below,
Said a Gascon of Bordeaux,
That if we planted sheaths, then straightway knives would grow."

"Nous avons le pied à la fosse."
MONTAIGNE. *Essais, II.*, 28. (*P.* 439.)

"We have one foot in the grave."

"Un pied dans le sépulcre et tout près d'y descendre."
PATRIX. *Un Mourant.*

"With one foot in the grave, and soon therein to fall."

"Nous avons tant et trestant par la marine jeuné que les araignes ont faict leurs toiles sus nos dents."
RABELAIS. *Pantagruel, IV.*, 49.

"We have fasted so often and so long on the voyage that the spiders have spun their webs over our teeth."

"Nous avons tous assez de force pour supporter les maux d'autrui."
LA ROCHEFOUCAULD. *Maximes*, 19.

"We have all strength enough to bear the ills of others."

"Nous causerons sans nous écouter, c'est le meilleur moyen de s'entendre."

DE MUSSET. *Il ne faut jurer de rien, Act I., Sc. I.*—(*Valentin.*)

"We will talk without listening to each other; that is the best way to arrive at an understanding."

"Nous convenons de nos défauts,
Mais c'est pour que l'on nous démente."

FLORIAN. *Fables, II.*, 14.—"*La Pie et la Colombe.*"

"For this alone we do admit
Our faults, that others may deny them."

"Nous craignons quasi toujours des maux qui perdent ce nom par le changement de nos pensées et de nos inclinations."

MME. DE SÉVIGNÉ. *Lettre* 169, *à Mme. de Grignan*, 9 *Août*, 1671.

"We are nearly always dreading evils which eventually cease to merit the name, owing to changes in our own views and inclinations."

"Nous donnons aisément ce qui n'est plus à nous."

PIERRE CORNEILLE. *La Veuve, Act III., Sc. I.* (*Célidan.*)

"We freely give what is no longer ours."

"Nous jugeons le passé selon la justice, le présent selon nos intérêts."

CHATEAUBRIAND. *Révolutions Anciennes, Livre I., Part II., Chap. VIII.*

"We judge the past by the light of justice, the present by the light of our interests."

"Nous mirons nos affections
Au miroir de nos passions,
Qui sont les faces de nous deux."

JODELLE. *L'Eugène, Act I., Sc. I.*—(*Eugène.*)

"Our affection plainly we
In our passion's mirrors see,
And those mirrors are our eyes."

"Nous ne manquons jamais d'argent pour nos caprices, nous ne discutons que le prix des choses utiles ou nécessaires."

HONORÉ DE BALZAC. *La Peau de Chagrin, p.* 127. (*Cf. Le Père Goriot, p.* 185.)

"We never want *money* for our caprices; we only haggle over the price of what is useful or necessary."

"Nous ne désirerions guère de choses avec ardeur, si nous connaissions parfaitement ce que nous désirons."

LA ROCHEFOUCAULD. *Maximes*, 439.

"There are but few things that we should ardently desire, if we knew exactly what we were desiring."

"Nous ne pouvons arracher une seule page de notre vie, mais nous pouvons jeter le livre au feu."

GEORGES SAND. *Mauprat, Chap. XI.*—(*Edmée.*)

"We cannot tear out a single page of our life, but we can throw the whole book upon the fire."

"Nous ne trouvons guère de gens de bon sens que ceux qui sont de notre avis." LA ROCHEFOUCAULD. *Maximes*, 347.

"We meet with few sensible people, except those whose opinions coincide with our own."

"On juge toujours mal quand on n'approuve pas."
DELAVIGNE. *Les Comédiens, Act IV., Sc. V.*—(*Floridore.*)

"When we approve not 'tis our judgment errs."

"Nous pardonnons aisément à nos amis les défauts qui ne nous regardent pas." LA ROCHEFOUCAULD. *Maximes*, 428.

"We have no difficulty in pardoning our friends those faults which do not affect us."

"Nous pouvons être hommes sans être savans."
J. J. ROUSSEAU. *Emile, Livre IV.*

"We can be men without being learned men."

"Nous pouvons saisir la vertu de façon qu'elle en deviendra vicieuse, si nous l'embrassons d'un désir trop aspre et violent."
MONTAIGNE. *Essais, I.*, 29. (*P.* 196.)

"We may lay hold of virtue in such fashion that it becomes a vice, if we embrace it with a too fierce and violent desire."

"La parfaite raison fuit toute extrémité
Et veut que l'on soit sage avec sobriété."
MOLIÈRE. *Le Misanthrope, Act I., Sc. I.*—(*Philinte.*)

"All that's extreme consummate reason flies,
And bids us with sobriety be wise."

"Ce n'est pas être sage
D'être plus sage qu'il ne faut."
QUINAULT. *Armide, Act II., Sc. IV.*—(*La Bergère.*)

"There is no wisdom found
In being wiser than we need."

"Faut de la vertu, pas trop n'en faut ;
L'excès partout est un défaut."
BOUTET DE MONVEL. *L'Erreur d'un Moment, Sc. I.*—(*Catau.*)

"Virtue, but not too much, we need ;
Excess is aye a fault indeed."

"Faut de l'esprit, pas trop n'en faut ;
L'excès en tout est un défaut."
J. N. MOREAU. *La Sagesse.*

"Wit, but not too much wit, we need ;
Excess is aye a fault indeed."

"Nous promettons selon nos espérances et nous tenons selon nos craintes." LA ROCHEFOUCAULD. *Maximes*, 38.

"We make promises according to our hopes, and keep them according to our fears."

"Nous sommes nez à quester la vérité: il appartient de la posséder à une plus grande puissance."

MONTAIGNE. *Essais, III.*, 8. (*P.* 166.) (*Cf. Charron, La Sagesse, Livre I., Chap. XIV.*)

"We are born to seek for truth: its possession is the attribute of a higher power."

"Nous sommes simples gens, puisqu'il plaist à Dieu; et appelons les figues, figues, les prunes, prunes, et les poires, poires."

RABELAIS. *Pantagruel, IV.*, 54.

"We are simple people, since God so pleases, and call figs, figs, plums, plums, and pears, pears."

"Nous tromper dans nos entreprises,
C'est à quoi nous sommes sujets;
Le matin je fais des projets,
Et le long du jour des sottises."

VOLTAIRE. *Memnon, Avertissement de l'Auteur.* (*Vol. VIII., p.* 58.)

"When all our well-laid schemes go wrong,
'Tis but the common lot of man;
My day's work every morn I plan,
Then play the fool the whole day long."

"Nous verrons. . . . Mot fatal! Pour les grands politiques, le verbe *voir* n'a pas de futur."

HONORÉ DE BALZAC. *Les Paysans, Part I., Chap. VIII.* (*P.* 171.)

"We shall see. . . . Fatal saying! For the political leader, the verb *to see* has no future tense."

"(Car) nous voulons la Nuance encore,
Pas la Couleur, rien que la Nuance!"

PAUL VERLAINE. *Jadis et Naguère. Jadis.*—"*Art Poétique.*"

"'Tis the delicate shade that we seek,
Not the colour, but only the shade!"

"Nous voyons que d'un homme on se gausse,
Quand sa femme, chez lui, porte le haut-de-chausse."

MOLIÈRE. *Les Femmes Savantes, Act V., Sc. III.*—(*Martine.*)

"We see that he's the butt of many a jest,
Whose wife at home is in the breeches dressed."

"Nul n'aura de l'esprit, hors nous et nos amis."

MOLIÈRE. *Les Femmes Savantes, Act III., Sc. II.*—(*Armande.*)

"There's none shall have wit, save ourselves and our friends."

"Nul n'est content de sa fortune
Ni mécontent de son esprit."

MME. DESHOULIÈRES. *Réflexions Diverses.*

"None with his fortune is content
Nor discontented with his wit."

"Nul n'est content de son chapeau;
Chacun voudrait une couronne." BÉRANGER. *La Couronne.*

"None with his hat is satisfied;
Each man desires to wear a crown."

" Nul n'est mauvais gratuitement."
MONTESQUIEU. *Lettres Persanes, LXXXIII.*

" No man is gratuitously wicked."

" Nul n'est plus porté à abuser de son droit que celui qui vient à peine de le conquérir, il n'y a pas de pires tyrans que les esclaves, ni d'hommes plus superbes que les parvenus."
LAMARTINE. *Histoire des Girondins, Livre X., Chap. VIII.*

" No one is more prone to make an ill use of his rights than he who has but just secured them ; there are no worse tyrants than slaves, none more arrogant than upstarts."

" Nul vent fait pour celuy qui n'a pas de port destiné."
MONTAIGNE. *Essais, II.*, 1. (*P.* 10.)

" No breeze is favourable to one who has no destined port."

" Nus n'em puet avoir grant joie
S'il n'en sueffre paine."
PIERES DE CORBIE. *Pastourelle.* (*Théâtre Français au Moyen Age. Ed. Desrez*, 1839, *p.* 41.)

" Never great gladness man can know
Unless through sorrow he attain it."

" Nus ne puet trop achater
Lis biens qu'Amours set doner."
THIBAUT DE CHAMPAGNE. *Chansons.* (*Ed. Reims*, 1851, *p.* 13.)

" None can pay too high a price
For all the blessings Love doth give."

" Ny trop haut, ny trop bas, c'est le souverain style."
RONSARD. *Sonnets Divers. A Jean d'Aurat.* (*Vol. V., p.* 349.)

" Nor too high, nor too low, 'tis the sovereign style."

" O fraîcheur de sentir qu'on n'a pas de jaloux !
O bonté d'être cru plus malheureux que tous ! "
PAUL VERLAINE. *Amour. A M. Edmond Lepelletier*, 1875.

" How refreshing to feel that none envy our state !
How good to be thought chosen martyrs of fate ! "

" Ole bon temps que ce siècle de fer ! "
VOLTAIRE. *Satires. Le Mondain.*

" Oh ! what a good time is this iron age ! "

" O Liberté ! O Liberté ! que de crimes on commet en ton nom ! "
MME. ROLAND. (*Lamartine, Histoire des Girondins, Livre LI., Chap. VIII.*)

" Liberty ! Liberty ! what crimes are committed in thy name ! "

"O ma Muse! ne pleurez pas:
A qui perd tout, Dieu reste encore,
Dieu là-haut, l'espoir ici-bas."
DE MUSSET. *La Nuit d'Août.* (*Poésies Nouvelles, p.* 93.)

"Muse! suffer not thy tears to flow:
Though we lose all, yet God is left,
God in the heavens, hope here below."

"O plaisir! que tu meines
Un horrible troupeau de desplaisirs et peines!"
JODELLE. *Cléopâtre, Act I.*—(*Eras.*)

"Oh pleasure! thou dost bring with thee
Of griefs and pains a dreadful company."

"O povres gens! de science tous éthiques,
Bien faictes vray ce proverbe courant:
Science n'a hayneux que l'ignorant."
CLÉMENT MAROT. *Epîtres, XLII. Au Roy, du Temps de son Exil.* (*Vol. I., p.* 214.)

"Poor feeble folk! of knowledge all forlorn,
Full true ye make that saw of ancient date:
None but the ignorant doth knowledge hate."

"O que trois et quatre fois heureux sont ceux qui plantent choux!"
RABELAIS. *Pantagruel, IV.*, 18.

"Thrice and four times happy are those that plant cabbages."

"O triste, triste était mon âme,
A cause, à cause d'une femme."
PAUL VERLAINE. *Romances sans Paroles.*—"*Ariettes Oubliées,*" *VIII.*

"My heart, my heart doth ache,
All, all for a woman's sake."

"Oh! c'était le bon temps, j'étais bien malheureuse."[1]
RULHIÈRE. *Epîtres. A Monsieur de Cha——, sur le Renversement de ma Fortune.*

"Those good old times! I was unhappy then."

"Oh ciel! que de vertus vous me faites haïr!"
PIERRE CORNEILLE. *Pompée, Act III., Sc. IV.*—(*Cornélie.*)

"Ah, heavens! what virtues thou dost make me hate!"

"Oh, l'amour serait un bien suprême
Si l'on pouvait mourir de trop aimer!"
VICTOR HUGO. *Hernani, Act III., Sc. IV.*—(*Hernani.*)

"Oh, love would be supremest happiness,
If one could die for that one loved too well!"

[1] This line is based on a saying of Sophie Arnould.

"Oh, la grande fatigue que d'avoir une femme! et Aristote a bien raison, quand il dit qu'une femme est pire qu'un démon."
MOLIÈRE. *Le Médecin malgré lui, Act I., Sc. I.*—(*Sganarelle.*)
"Oh, what a wearisome thing it is to have a wife! How truly did Aristotle say that a woman is worse than a devil!"

"Oh, le maudit bavard! oh, le sot érudit!
Il dit tout ce qu'il sait, et ne sait ce qu'il dit."
ECOUCHARD LEBRUN. *Epigrammes, III.*, 103.
"Oh, the erudite fool, with his chattering ways!
He says all that he knows, and knows not what he says."

"Oh! pau-de-sèn qu'emé l'escaupre,
Furnant la mort, creson de saupre
La vertu de l'abiho e lou secrèt dóu mèu!"
MISTRAL. *Mireille, Chant III.* (*Ed.* 1891, *p.* 71.)
"Oh ye of little sense, that scalpel take,
And, prying into death, would bring to light
The mystery of the honey and the bee!"

"Oh, qu'il est doux de plaindre
Le sort d'un ennemi quand il n'est plus à craindre!"
PIERRE CORNEILLE. *Pompée, Act V., Sc. I.*—(*Cornélie.*)
"How doubly dear
Is pity for a foe whom we no longer fear!"

"Oh, qu'un Mécène aujourd'huy
Pourroit faire de Virgiles!"
MAYNARD. *Epigramme.* (*Ed.* 1646, *p.* 119.)
"If one Mæcenas lived to-day,
How many Virgils he could make!"

"Oignez villain, il vous poindra. Poignez villain, il vous oindra."
RABELAIS. *Gargantua, I.*, 32.
"Smooth down a villain, he will grip you. Grip a villain, he will smooth you down."

"On a beau nous aimer, des pleurs sont tôt séchés,
Et les morts soudain mis au rang des vieux péchés."
PIERRE CORNEILLE. *La Veuve, Act IV., Sc. V.*—(*Alcidon.*)
"Though we be loved, yet tears are quickly dried;
The dead are with men's old sins laid aside."

"On a déjà trop dit de son secret à celui à qui on croit devoir en dérober une circonstance."
LA BRUYÈRE. *Caractères. De la Société, LXXX.*
"We have already told too much of our secret to one from whom we think it right to conceal a single circumstance."

"On a peine à haïr ce qu'on a bien aimé,
Et le feu mal éteint est bientôt rallumé."
PIERRE CORNEILLE. *Sertorius, Act I., Sc. III.*—(*Sertorius.*)
"'Tis hard to hate where we our troth have plighted,
A half-extinguished flame is soon relighted."

" On adopte un chemin que l'on préfère à tous,
Les autres sont déserts, la raison en est bonne :
Si personne n'y va, c'est qu'on n'y voit personne."

DELAVIGNE. *L'École des Vieillards, Act II., Sc. I.—(Mme. Sinclair.)*

" One walk is chosen and preferred to all,
The others are deserted, every one :
None uses them, because they're used by none."

" On aime pour aimer, et non pour autre chose."

MOLIÈRE. *Les Femmes Savantes, Act IV., Sc. II.—(Armande.)*

" We love for love's sake, and for nothing else."

" On aime sans raison, et sans raison on hait."

REGNARD. *Les Folies Amoureuses, Act II., Sc. II.—(Agathe.)*

" Unreasoning is our love, and eke our hate."

" On chérit les malheurs quand ils sont éclatants ;
On se dit : 'Nous souffrons, mais le peuple nous loue'."

JOSEPH CHÉNIER. *Discours sur l'Intérêt Personnel.*

" Striking misfortunes have their cheering side ;
We say : 'We suffer, but the people praise'."

" On croit au sang qui coule, et l'on doute des pleurs."

DE MUSSET. *Les Vœux Stériles.* (*Premières Poésies, p.* 186.)

" Shed blood and men believe ; shed tears, they doubt."

" On devient cuisinier, mais on naît rôtisseur."

BRILLAT-SAVARIN. *Physiologie du Goût. Aphorismes du Professeur, XV.*

" A cook is made, but a roaster is born."

" On doit compte au public de l'usage du bien,
Et qui l'ensevelit est mauvais citoyen."

VOLTAIRE. *La Femme qui a Raison, Act III., Sc. V.—(Mme. Duru.)*

" We owe the public count of how we use our wealth :
Bad citizen is he who buries it by stealth."

" On doit des égards aux vivans ; on ne doit aux morts que la vérité."

VOLTAIRE. *Critique de l'Œdipe. Première lettre à M. de Genonville. Footnote to second edition.*

" To the living we owe some consideration ; to the dead we owe only the truth."

" On doit exiger de moi que je cherche la vérité, mais non que je la trouve." DIDEROT. *Pensées Philosophiques, XXIX.*

" You have a right to demand that I should seek truth, but not that I should find it."

" On donne des conseils mais on n'inspire pas de conduite."

LA ROCHEFOUCAULD. *Maximes,* 378.

" We may give advice but we cannot instil conduct."

"On donne des conseils mais on ne donne pas la sagesse d'en profiter."
ABBÉ DE SAINT-RÉAL. *Maximes, XLII.*

"We may give advice, but we cannot give the wisdom to profit by it."

"On en va mieux, quand on va doux."
LA FONTAINE. *Contes et Nouvelles.*—"*Les Cordeliers de Catalogne.*"

"He better goes who softly goes."

"On entre en guerre, en entrant dans le monde."
VOLTAIRE. *Epitres, XXXIV. A la Marquise du Châtelet.*

"We enter on war when we enter the world."

"On entre, on crie,
Et c'est la vie ;
On crie, on sort,
Et c'est la mort."
AUSONE DE CHANCEL. *Lines in a lady's album,* 1836.

"Crying, we enter on the strife,
And that is life ;
Crying, we draw our latest breath,
And that is death."

"On est dans le désert au milieu de la foule."
DELAVIGNE. *L'Ecole des Vieillards, Act III., Sc. IV.*—(*Le Duc.*)

"Man midst the crowd a wilderness shall find."

"On est né pour de grandes choses, quand on a la force de se vaincre soi-même."
MASSILLON. *Petit Carême. Sermon pour le Dimanche des Rameaux, Part II.*

"One is born for great things when one has the strength to master oneself."

"On est, quand on le veut, le maître de son sort."
FERRIER DE LA MARTINIÈRE. *Adraste, Act V., Sc. VI.*—(*Adraste.*)

"Man, if he wills, is master of his fate."

"On gagne assez dans les familles quand on en expulse un méchant."
BEAUMARCHAIS. *La Mère Coupable, Act V., Sc. VIII.*—(*Figaro.*)

"It is sufficient gain to a family when it expels a mischievous member."

"On garde le parfum en effeuillant la rose ;
Il n'est si triste amour qui n'ait son souvenir."
DE MUSSET. *La Coupe et les Lèvres. Dédicace.*

"The perfume lasts though all the rose leaves fallen be ;
No love is so forlorn but hath its memory."

"On n'a point pour la mort de dispense de Rome."
MOLIÈRE. *L'Etourdi, Act II., Sc. IV.*—(*Anselme.*)

"From death e'en Rome can give no dispensation."

"On n'entrait pas chez lui sans graisser le marteau."
RACINE. *Les Plaideurs, Act I., Sc. I.*—(*Petit-Jean.*)
"None passed his door but those who greased the knocker."

"On n'est heureux qu'autant qu'on le croit être."
THOMAS CORNEILLE. *Ariane, Act I., Sc. II.*—(*Thésée.*)
"Man is no happier than he thinks himself."

"On n'est jamais en haut. Les forts devant leur pas
Trouvent un nouveau mont inaperçu d'en bas."
ALFRED DE VIGNY. *La Flûte.*
"The summit ne'er is reached. The strong before them find
Still a fresh peak to climb as one is left behind."

"On n'est jamais si bien servi que par soi-même."
C. G. ETIENNE. *Bruis et Palaprat, Sc. II.*—(*Palaprat.*)
"One is never so well waited on as by oneself."

"On n'est jamais si heureux ni si malheureux qu'on s'imagine."
LA ROCHEFOUCAULD. *Maximes*, 49.
"One is never either as happy or as unhappy as one imagines."

"On n'est point criminel pour être ambitieux."
CRÉBILLON. *Sémiramis, Act III., Sc. II.*—(*Bélus.*)
"One is not criminal because ambitious."

"On ne court pas deux lièvres à la fois."
RACINE. *Les Plaideurs, Act III., Sc. III.*—(*Petit-Jean.*)
"We cannot course two hares at once."

"On ne doit pas tenir pour conseil ce qui se fait après disner."
PHILIPPE DE COMMINES. *Mémoires, Liv*
"Anything that takes place after dinner ca

"On ne donne rien si libéra

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" On ne peut être juste si on n'est humain."
VAUVENARGUES. *Réflexions et Maximes*, 28.
" One cannot be just unless one is humane."

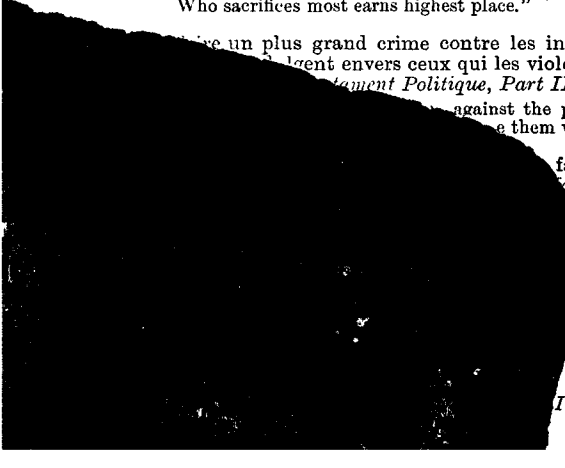
" On ne peut jamais bien corriger son ouvrage qu'après l'avoir oublié."
VOLTAIRE. *Lettre à M. le Comte d'Argental, 4 Mai*, 1755. (*Vol. IX., p.* 893.)
" We can only correct our work properly after we have forgotten it."

" On ne peut trop tost ny trop tard
Gouster les plaisirs de la vie."
RACAN. *Les Bergeries, Act I., Sc. IV.*—(*Chorus.*)
" It is never too soon nor too late
To taste of the pleasures of life."

" On ne plaind jamais ce qu'on n'a jamais eu ; et le regret ne vient point, sinon après le plaisir."
LA BOËTIE. *De la Servitude Volontaire.* (*Ed.* 1846, *p.* 41.)
" We never grieve for what we have never had; and regret comes not, except it be after pleasure."

" On ne rit plus, on sourit aujourd'hui,
Et nos plaisirs sont voisins à l'ennui."
CARDINAL DE BERNIS. *Epître sur le Goût.*
" To-day we only smile, we laugh no more,
And e'en our very pleasures seem to bore."

" On ne s'abaisse point en sauvant sa patrie ;
Le plus grand est celui qui plus lui sacrifie."
SAURIN. *Spartacus, Act IV., Sc. III.*—(*Crassus.*)
" To save our country, nought is a disgrace ;
Who sacrifices most earns highest place."



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...*I.*—(*Damis.*)

"On parle peu quand la vanité ne fait pas parler."
LA ROCHEFOUCAULD. *Maximes*, 137.

"We talk little when vanity does not make us talk."

"On passe par différents goûts
En passant par différents âges :
Plaisir est le bonheur des fous,
Bonheur est le plaisir des sages."
BOUFFLERS. *Maximes et Pensées, XVIII.*

"As through life's stages we progress,
At each a different taste we treasure.
Pleasure the fool calls happiness,
Happiness is the wise man's pleasure."

"On peut acquérir la liberté, mais on ne la recouvre jamais."
J. J. ROUSSEAU. *Du Contrat Social, Livre II., Chap. VIII.*

"One may acquire liberty, but one can never recover it."

"On peut briller par la parure, mais on ne plaît que par la personne."
J. J. ROUSSEAU. *Emile, Livre V.*

"A woman may shine by her attire, but she can only please by her person."

"On peut continuer à tout temps l'estude, non pas l'escholage."
MONTAIGNE. *Essais, II.*, 28. (*P.* 440.)

"We may continue to study till any age, but not to go to school."

"On peut encore aimer, mais confier toute son âme est un bonheur qu'on ne retrouvera pas."
MME. DE STAËL. *Corinne, Livre I., Chap. IV.*

"One may love a second time, but the happiness of confiding one's whole soul one can never hope to find again."

"On peut être honnête homme, et faire mal les vers."
MOLIÈRE. *Le Misanthrope, Act IV., Sc. I.*—(*Philinte.*)

"One may be honest, yet write wretched verse."

"On peut être plus fin qu'un autre, mais pas plus fin que tous les autres." LA ROCHEFOUCAULD. *Maximes*, 394.

"One may be sharper than another, but not sharper than all others."

"On pleure injustement des pertes domestiques,
Quand on en voit sortir des victoires publiques."
PIERRE CORNEILLE. *Horace, Act IV., Sc. III.*—(*Le Vieil Horace.*)

"Domestic losses wrongfully we mourn,
When from them public victories are born."

"On presse l'orange et on en jette l'écorce."
FREDERICK THE GREAT. (*Voltaire, Lettre à Mme. Denis, 2 Sept.*, 1751.) (*Vol. IX., p.* 700.)

"We squeeze the orange and throw away the peel."

" On promet beaucoup, pour se dispenser de donner peu."
VAUVENARGUES. *Réflexions et Maximes*, 436.

" We make large promises, to avoid making small presents."

" On rencontre sa destinée
Souvent par des chemins qu'on prend pour l'éviter."
LA FONTAINE. *Fables, VIII.*, 16.—" *L'Horoscope.*"

" Man meets his destiny
Oft by the very roads he takes to 'scape it."

" On renonce plus aisément à son intérêt qu'à son goût."
LA ROCHEFOUCAULD. *Maximes*, 390.

" We are readier to sacrifice our interests than our tastes."

" (Mais) on revient toujours
A ses premiers amours."
C. G. ÉTIENNE. *Joconde, Act III., Sc. I.*—(*Joconde.*)

" But we return alway
To the loves of yesterday."

" On s'éveille, on se lève, on s'habille et l'on sort ;
On rentre, on dîne, on soupe, on se couche et l'on dort."
PIIS. *L'Harmonie Imitative de la Langue Française, Chant I.*

" We wake, rise, dress, then out of doors we creep ;
Return, dine, sup, then go to bed and sleep."

" On se fait toujours aimer, pourvu qu'on se rende aimable ; mais on ne se fait pas toujours estimer, quelque mérite qu'on ait."
MALEBRANCHE. *Traité de la Morale, Chap. XIII.*, § 1.

" We can always make sure of affection if we make ourselves amiable, but we cannot always be sure of esteem, whatever may be our merits."

" On tire plus de services par les promesses que par les présens ; car les hommes se mettent en état de mériter ce qu'ils espèrent de nous : mais ils ne savent gré qu'à eux-mêmes de ce qu'ils reçoivent." ST. EVREMOND. *L'Intérêt.* (*Vol. III., p.* 60.)

" We more readily secure the services of others by promises than by presents, for men set themselves to deserve what they hope to get from us, but thank none but themselves for what they receive."

" On tourne une pensée comme un habit, pour s'en servir plusieurs fois." VAUVENARGUES. *Réflexions et Maximes*, 482.

" We turn a thought as we turn a coat, in order to use it several times."

" On va bien loin sitôt qu'on se fourvoie."
VOLTAIRE. *La Pucelle, Chant XX.*

" We travel far once we have missed our way."

" (Qu')on veut régner toujours quand on règne une fois."
RACINE. *Les Frères Ennemis, Act IV., Sc. III.*—(*Etéocle.*)

" We would reign always when we once have reigned."

"Oncques feu ne fut sans fumée."

CHARLES D'ORLÉANS. *Rondel, XXXII.*

"Ne'er fire without smoke was seen."

"Oncques vieil singe ne fit belle moue."

RABELAIS. *Pantagruel, III. Prologue.*

"An old monkey never made a pretty face."

"Onq' homme n'eut les dieux tant bien à main
Qu'asceuré fust de vivre au lendemain."

RABELAIS. *Pantagruel, III.*, 2.

"There ne'er was man so held the gods in fee
That he was sure the morrow's dawn to see."

"Onques ne fai ton conseiller
D'ome ki ne soit de boin non."

JACQUEMART GIELÉE. *Renart le Nouvel, line* 2008.

"Ne'er take to be thy counsellor
The man that hath not a good name."

"Onques Rolands ne Oliviers
Ne vainquirent si grands estours."

THIBAUT DE CHAMPAGNE. *Chansons, II.* (*Ed. Reims*, 1851, *p.* 5.)

"Ne'er Roland yet, nor Oliver
Did so surpassing victory gain."

"Ostez-vous de là." MONTAIGNE. *Essais, III.*, 8. (*P.* 177.)

"Move away from there."

"Ote-toi de là que je m'y mette."

COMTE DE SAINT-SIMON. *Catéchisme Politique des Industriels.*

"Move away from there that I may take your place."

"Otez l'amour, il n'y a plus de passions; et posez l'amour, vous les faites naître toutes."

BOSSUET. *De la Connaissance de Dieu et de Soi-même, Chap. I.* (*Vol. X., p.* 26.)

"Take love away, and there are no more passions; introduce love and they all spring into being."

"Où commence l'esclavage, l'amitié finit à l'instant."

J. J. ROUSSEAU. *Lettre à M. Grimm*, 19 *Octobre*, 1757.

"Where slavery begins, friendship finishes on the spot."

"Où peut-on être mieux
Qu'au sein de sa famille?"

MARMONTEL. *Lucile, Sc. IV.*—(*Chorus.*)

"Where can one better be
Than in the bosom of one's family?"

"Ou tost ou tard, ou près ou loing,
A li fort du foible besoing."

PIERRE DE ST. CLOUD. *Roman du Renart, line* 27,829.

"Or soon or late, or near or far,
To the strong the feeble useful are."

"On a souvent besoin d'un plus petit que soi."
LA FONTAINE. *Fables, II.*, 11.—"*Le Lion et le Rat.*"
"One needs full oft a smaller than oneself."

"Oui et non, n'est-ce-pas l'histoire de toutes les dissertations religieuses, politiques et littéraires?"
HONORÉ DE BALZAC. *La Peau de Chagrin, p.* 64.
"Yes and no, that is the history of every controversy, whether religious, political or literary."

"Oui, ma Muse est trop libertine,
Elle a trop changé d'horizon;
Elle a voyagé sans raison
Du Pérou jusques à la Chine." [1]
VOLTAIRE. *Lettres en Vers et en Prose. A M. de Cideville*, 1755.
"Why, yes, my Muse is far too free,
Too oft has changed her point of view;
For she has wandered aimlessly
From China even to Peru."

"Ouvrez toujours à vos ennemis toutes les portes et chemins, et plus tost leur faites un pont d'argent afin de les renvoyer."
RABELAIS. *Gargantua, I.*, 43.
"Open ever to your enemies every gate and every road; nay, rather build them a golden bridge to be the sooner quit of them."

"Par faire mal n'aprivois'on pas chien."
EUSTACHE DESCHAMPS. *Balades, MXV.*
"You cannot train a dog by cruelty."

"Par les mêmes voies on ne va pas toujours aux mêmes fins."
ABBÉ DE SAINT-RÉAL. *Observations sur la Fortune.*
"The same roads do not always lead to the same goals."

"Par quel destin faut-il, par quelle étrange loi,
Qu'à tous ceux qui sont nés pour porter la couronne
Ce soit l'usurpateur qui donne
L'exemple des vertus que doit avoir le roi?"
PAVILLON. *Epitaphe de Cromwell.*
"What destiny commands, what law decrees
That, for those born to occupy the throne,
'Tis in the usurper that one sees
Those virtues mirrored that the king should own?"

"Pardieu, les plus grands clercs ne sont pas les plus fins."
MATHURIN REGNIER. *Satyres, III.* (*Ed.* 1517, *p.* 15.)
"The greatest scholars, sure, are not the most acute."

[1] *Cf.* Johnson, *The Vanity of Human Wishes*, line 2: "Survey mankind from China to Peru".

" Parfait Anglais, voyageant sans dessein,
Achetant cher de modernes antiques
Regardant tout avec un air hautain,
Et méprisant les saints et leurs reliques."

VOLTAIRE. *La Pucelle, Chant VIII.*

" A perfect Briton, wandering here and there,
Modern antiques at fancy prices buying,
Surveying all things with disdainful air,
And saints and relics scornfully decrying."

" Parfois dans un coin triste et noir pousse une fleur."

FRANÇOIS COPPÉE. *L'Enfant de la Balle, I.*

" Oft in some dull dark corner blooms a flower."

" Parler latin devant les Cordeliers."

PHILIPPE DE COMMINES. *Mémoires, Livre III., Chap. IV.*

" To speak Latin before the Cordeliers." (*To discuss before experts a subject with which one is only partially acquainted.*)

" (N'importe) parlons en et d'estoc et de taille,
Comme oculaire témoin.
Combien de gens font-ils des récits de bataille
Dont ils se sont tenus loin ! "

MOLIÈRE. *Amphitryon, Act I., Sc. I.—(Sosie.)*

" I'll reel it off, no matter wrongs or rights,
As if I all had seen.
How many people tell us tales of fights
Where they have never been ! "

" Parmi tous ces grands éloges, il n'y en a guère qui lui fasse plus d'honneur que celui qui se rapporte à l'exactitude de citer. C'est un talent beaucoup plus rare que l'on ne pense."

PIERRE BAYLE. *Dictionnaire Historique et Critique, Art.* " *Sanchez (Thomas).*"

" Among all the praises that have been lavished on him, none does him more honour than that which refers to his accuracy in quotation, a talent which is much rarer than we think."

" Parole douce et main au bonnet
Ne coûte rien et bon est."

HENRI IV.

" Gentle speech and courteous mood
Cost nothing and are always good."

" Partout la jalousie est un monstre odieux
Rien n'en peut adoucir les traits injurieux ;
Et plus l'amour est cher qui lui donne naissance,
Plus on doit ressentir les coups de cette offense."

MOLIÈRE. *Don Garcie de Navarre, Act I., Sc. I.—(Done Elvire.)*

" Where jealousy its odious form displays
No balm the torture of its wounds allays ;
When most we love the source from which it springs,
'Tis then its poisoned dart most suffering brings."

" Partout où il y a de l'argent il y a des juifs."
MONTESQUIEU. *Lettres Persanes, LX.*
" Wherever there is money you will find Jews."

" Pas à pas j'arrive au trou
Que n'échappe fou ni sage,
Pour aller je ne sais où.
Adieu, Piron ; bon voyage ! " PIRON. *Ma dernière Epigramme.*
" Step by step towards the pit I fare
Which nor wise man nor fool passeth by.
I am going I know not where ;
Pleasant journey, Piron ; good-bye ! "

" Patience et longueur de temps
Font plus que force ni que rage."
LA FONTAINE. *Fables, II.*, 11.—" *Le Lion et le Rat.*"
" Patience and lapse of time
Do more than force or rage."

" Pauvreté ! pauvreté ! c'est toi la courtisane."
DE MUSSET. *Rolla, III.*
" Poverty ! poverty ! thou'rt the courtesan."

" Pécher en eau trouble."
LA FONTAINE. *Contes et Nouvelles.*—" *Belphégor.*"
" To fish in troubled waters."

" (En cet âge brutal)
Pégase est un cheval qui porte
Les grands hommes à l'Hospital."
MAYNARD. *Epigrammes.* (*Ed.* 1646, *p.* 123.)
" In this brutal age, we must all deplore
That Pegasus is but the steed that bears
Our great men all to the workhouse door."

" Pendant toute la vie du sage, sa destinée tient en état de siège sa philosophie."
VICTOR HUGO. *Notre-Dame de Paris, Bk. II., Chap. III.*
" Throughout the life of the wise man, his destiny keeps his philosophy in a state of siege."

" Pensez-vous qu'un nom Grec donne plus de poids à vos raisons ? "
MOLIÈRE. *Critique de l'Ecole des Femmes, Sc. VII.*—(*Dorante.*)
" Do you think that a Greek name gives more weight to your reasons ? "

" Perd lou mossèu fedo que bramo."
MISTRAL. *Mireille, Chant II.* (*Ed.* 1891, *p.* 46.)
" The sheep that stops to bleat a mouthful loses."

" Périsse l'univers pourvu que je me venge ! "
CYRANO DE BERGERAC. *Agrippine, Act IV., Sc. III.*—(*Agrippine.*)
" Let the world perish, so I be avenged ! "

"Tombe sur moi le ciel, pourvu que je me venge!"
PIERRE CORNEILLE. *Rodogune, Act V., Sc. I.*—(*Cléopâtre.*)

"Fall on me, Heaven, so I be avenged!"

"Périssent les colonies plutôt qu'un principe."
BARNAVE. (*Lamartine, Histoire des Girondins, Livre X., Chap. IX.*)

"Perish the colonies sooner than a principle."

"Personne n'a su ni rien oublier, ni rien apprendre."
CHEVALIER DE PANAT. (*Mémoires et Correspondance de Mallet du Pan, Vol. II., Chap. IX.*)

"No one has been wise enough either to forget anything or to learn anything."

"(Encore) pert-il bien as tès quels li pos fu."
ADAM DE LA HALLE. *Li Jus de la Feuillie.* (*Théâtre Français au Moyen Age. Ed. Desrez*, 1839, *p.* 55.)

"The potsherds tell us what the pot was like."

"(Mais) pesez bien les mots, car les mots font les choses."
JOSEPH CHÉNIER. *Discours sur l'Intérêt Personnel.*

"Weigh well your words, for 'tis the words that make the things."

"Petit poisson deviendra grand,
Pourvu que Dieu lui prête vie."
LA FONTAINE. *Fables, V.*, 3.—"*Le petit Poisson et le Pêcheur.*"

"Little fish to big will grow,
If God do but grant it life."

"Peu de chose nous console, parce que peu de chose nous afflige."
PASCAL. *Pensées, Part I., Art. IX.*, 25.

"A little thing consoles us, because a little thing afflicts us."

"Peu de gens savent être vieux."
LA ROCHEFOUCAULD. *Maximes*, 423.

"Few people know how to be old."

"Peu de gens sont assez sages pour préférer le blâme qui leur est utile à la louange qui les trahit."
LA ROCHEFOUCAULD. *Maximes*, 147.

"Few people are wise enough to prefer the blame which is useful to them to the praise which betrays them."

"(Car enfin) peut-il être une âme bien atteinte
Dont l'espoir le plus doux ne soit mêlé de crainte?"
MOLIÈRE. *Don Garcie, Act II., Sc. VI.*—(*Don Garcie.*)

"For can there be a soul by love subdued
Whose sweetest hope is not with fear imbued?"

"Peut-on être femme, et ne pas vouloir plaire?"
NÉRICAULT-DESTOUCHES. *Le Philosophe Marié, Act II., Sc. III.*—(*Céliante.*)

"Can one be woman and not wish to please?"

" Plaisante justice, qu'une rivière ou une montagne borne! Vérité en deçà des Pyrénées, erreur au delà."

PASCAL. *Pensées, Part I., Art. VI.*, 8.

" What ludicrous justice, that is bounded by a river or a mountain! Truth on this side of the Pyrenees, error on the other."

" Plas me el cavalier Frances,
E la donna Catalana,
E l'ovrar Genoes,
E la danza Trevisana,
E lou cantar Provensales,
Las man e cara d'Angles,
E lou donzel de Toscana."

THE EMPEROR FREDERICK II. (*Voltaire, Essai sur les Mœurs et l'Esprit des Nations, Chap. LXXXII. Vol. IV., p.* 461.)

" The bravest knight is the knight of France,
The Catalan is the noblest dame,
Treviso gives us the merriest dance,
In its industry lies Genoa's fame,
Provence the fair is of song the land,
The Englishman owns the best-shaped hand,
Beauty's crown doth the Tuscan damsel claim."

" Plus ça change, plus c'est la même chose."

ALPHONSE KARR. *Les Guêpes, Janvier*, 1849. (*Ed. Michel Lévy, Vol. VI., p.* 304.)

" The more it changes the more it is the same thing."

" (Et) plus en gré sont recéu
Li biens dont l'en a mal éu."

GUILLAUME DE LORRIS. *Roman de la Rose, line* 2689.

" More happiness it brings to gain
Those blessings that have caused us pain."

" Plus en heur ne peut le conquérant régner, soit roy, soit prince, ou philosophe, que faisant justice à vertus succéder."

RABELAIS. *Pantagruel, III.*, 1.

" No happier rule can be the lot of the conqueror, whether king or prince or philosopher, than when he maketh justice follow upon virtue."

" Plus fin que vous n'est pas bête."

MOLIÈRE. *Le Médecin malgré lui, Act III., Sc. VII.*—(*Sganarelle.*)

" A sharper than you is no fool."

" Plus il est prié moins il est pitoyable." DESPORTES. *Diane, I.*, 6.

" The more he's importuned the less he yields."

" Plus je vis d'Etrangers, plus j'aimai ma patrie." [1]

DE BELLOY. *Le Siège de Calais, Act II., Sc. II.*—(*Harcourt.*)

" The more I strangers see, the more I love my country."

[1] Voltaire in his letter to De Belloy, 31st March, 1765, quotes the line " Plus je vis l'étranger," etc.

"Plus l'abus est antique et plus il est sacré."
VOLTAIRE. *Les Guèbres, Act I., Sc. I.—(Iradan.)*
"The older the abuse, the more 'tis sacred held."

"Plus l'offenseur m'est cher, plus je ressens l'injure."
RACINE. *Les Frères Ennemis, Act I., Sc. V.—(Créon.)*
"The more th' offender 's dear the more I feel the hurt."

"Plus le malheur est grand, plus il est grand de vivre."
CRÉBILLON. *Le Triumvirat, Act I., Sc. IV.—(Cicéron.)*
"The more fate frowns, the nobler 'tis to live."

"Plus le péril est grand, plus doux en est le fruit ;
La vertu nous y jette, et la gloire le suit."
PIERRE CORNEILLE. *Cinna, Act I., Sc. II.—(Emilie.)*
"The greater the peril the sweeter the gain ;
Valour shows us the way, glory comes in its train."

"Plus les lois de convention se rapprochent de la loi naturelle, et plus la vie est supportable."
VOLTAIRE. *Entretiens d'A.B.C., VI.* (*Vol. VI., p.* 1488.)
"The nearer conventional laws approach to natural law, the more bearable life becomes."

"Plus on aime quelqu'un, moins il faut qu'on le flatte ;
A ne rien pardonner le pur amour éclate."
MOLIÈRE. *Le Misanthrope, Act II., Sc. V.—(Alceste.)*
"Where most we love, we least should praise bestow ;
In nothing pardoning pure love we show."

"Plus on est élevé, plus on court de dangers ;
Les grands pins sont en butte aux coups de la tempeste
Et la rage des vents brise plutôt la faiste
Des maisons de nos roys, que les toits des bergers."
RACAN. *Stances sur la Retraite.*
"As we rise higher, so less safe our lot ;
No lofty pine is 'gainst the tempest proof,
And sooner the wind's rage o'erwhelms the roof
Of the king's palace, than the shepherd's cot."

"(Et) plus ou moins la femme est toujours Dalila."
ALFRED DE VIGNY. *La Colère de Samson.*
"Woman is aye Delilah more or less."

"Plus un bonheur est extrême,
Et plus il est dangereux." J. B. ROUSSEAU. *Cantate XI.*
"When happiness is in excess,
'Tis ever then most dangerous."

"Plus une calomnie est difficile à croire,
Plus pour la retenir les sots ont de mémoire."
DELAVIGNE. *Les Enfants d'Edouard, Act I., Sc. III.—(Gloucester.)*
"The stranger the calumnious tale you tell,
The longer 'twill in foolish memories dwell."

" Plus une pierre est jetée de haut, plus fait-elle d'impression où elle tombe."

CARDINAL RICHELIEU. *Testament Politique, Part I., Chap. VI.*

" The greater the height from which a stone is thrown, the greater the effect on whatsoever it strikes."

" Plût à Dieu . . . que vous fussiez si prudent que de laisser à chacun gagner Paradis comme il l'entend." HENRI IV.

" Would to God that you had the wisdom to let every one gain Paradise in his own way."

" Plutôt souffrir que mourir ;
C'est la devise des hommes."

LA FONTAINE. *Fables, I.*, 16.—" *La Mort et le Bûcheron.*"

" Sooner suffer than die ;
'Tis the motto of man."

" Plutus, la Fortune et l'Amour
Sont trois aveugles-nés qui gouvernent le monde."

VOLTAIRE. *Lettres en Vers et en Prose, CXLI.—A Mme. du Deffand.*

" Plutus, Fortune, Love
Are three gods, blind from birth, who rule the world."

" Point d'argent, point de Suisse."

RACINE. *Les Plaideurs, Act I., Sc. I.—(Petit-Jean.)*

" No money? then, no doorkeeper !"

" Point, point d'Amphitryon, où l'on ne disne point."

ROTROU. *Les Sosies, Act IV., Sc. IV.—(Deuxième Capitaine.)*

" Amphitryon nowhere is, save where we dine."

" Le véritable Amphitryon
Est l'Amphitryon où l'on dîne."

MOLIÈRE. *Amphitryon, Act III., Sc. V.—(Sosie.)*

" The true Amphitryon
Is the Amphitryon at whose board we dine."

" Por ce di je qu'amors ne vaut nïent,
De nïent vient et à nïent retourne."

QUÉNE DE BETHUNE. *Chanson VII.*, 39. (*Scheler, Trouvères Belges*, 1876.)

" Therefore I say that love is nothing worth,
From nothing comes, to nothing shall return."

" Por remembrer des ancessours
Li fez è li diz è li mours,
Deit l'en li livres è li gestes
E li estoires lire as festes."

ROBERT WACE. *Roman de Rou, line* 1.

" Who would remember his forbears,
What deeds, what words, what life was theirs,
Must chronicles and annals read
And histories written for his need."

" Pour aller à Corinthe
Le désir seul ne suffit pas." J. B. ROUSSEAU. *Odes, Livre II.*, 5.

" The wish alone sufficeth not
To him who would to Corinth go."

" Pour bien exprimer ses caprices heureux
C'est peu d'être poète, il faut être amoureux."
BOILEAU. *L'Art Poétique, II.*, 43.

" Who would his happy fancies well convey
Need not be poet, must have felt love's sway."

" Pour embraser une âme
L'amour ne veut qu'un moment,
Mais on souffre un long tourment
Lorsqu'il faut éteindre sa flamme."
MME. D'AULNOY. *Contes des Fées.*—" *Ponce de Léon.*"

" To set a soul on fire
Love need but a moment spend,
Yet our torment seems ne'er to end
Would we see that flame expire."

" (Il est bon de tuer de temps en temps un amiral) pour encourager les autres."
VOLTAIRE. *Candide, Chap. XXIII.* (*Vol. VIII., p.* 142.)

" It is good from time to time to kill an admiral, in order to encourage the others."

" Quand votre sanglant ministère
. . . . . .
Fusille un de vos amiraux
Afin d'encourager les autres."
DORAT. *Mes Fantaisies.—A M. Hume.*

" When your bloodthirsty ministry
Just shoots an admiral, to give
Encouragement to all the rest."

" Pour être vertueux, il suffit de vouloir l'être."
J. J. ROUSSEAU. *Lettre à un Jeune Homme*, 1758.

" In order to be virtuous, it is enough to wish to be so."

" Pour exécuter de grandes choses, il faut vivre comme si on ne devait jamais mourir." VAUVENARGUES. *Réflexions et Maximes*, 142.

" For the execution of great enterprises one must live as though one would never die."

" Pour grands que sont les rois, ils sont ce que nous sommes ;
Ils peuvent se tromper comme les autres hommes."
PIERRE CORNEILLE. *Le Cid, Act I., Sc. VI.*—(*Le Comte.*)

" For all their greatness, kings are like the rest ;
They too full oft of error stand confessed."

" Pour juger de la beauté d'un ouvrage, il suffit donc de le considérer en lui-même ; mais pour juger du mérite de l'auteur, il faut le comparer à son siècle."

FONTENELLE. *Vie de M. de Corneille.*

" To judge of the beauty of a work it is sufficient to consider it by itself, but to judge of the merit of its author, it is necessary to compare him with his century."

" Pour la bien pleurer c'est trop peu de deux yeux."

DESPORTES. *Amours d'Hippolyte. Elégie.* (*Ed.* 1600, *p.* 170.)

" Two eyes shall not suffice to weep for her."

" Pour le bien de l'état tout est juste en un roi."

PIERRE CORNEILLE. *Pompée, Act II., Sc. III.*—(*Ptolomée.*)

" For the good of the state all is just in a king."

" Pour les hommes d'état comme pour les acteurs, il est des choses de métier que le génie ne révèle pas, il faut les apprendre."

HONORÉ DE BALZAC. *Le Lys dans la Vallée, p.* 193.

" For statesmen, as for actors, there are things in the profession which genius does not reveal but which have to be learnt."

" Pour les malheureux la mort a ses plaisirs."

LA FONTAINE. *Contes et Nouvelles.*—" *La Cruche.*"

" For the unhappy death hath many charms."

" Pour obtenir un bien si grand, si précieux,
J'ay fait la guerre aux rois, je l'eusse faite aux Dieux."

DU RYER. *Alcionée, Act III., Sc. V.*—(*Alcionée.*)

" To gain so great, so precious a reward,
I've warred with kings, I would with gods have warred."

" Pour peu qu'un père de famille ait été absent de chez lui, il doit promener son esprit sur tous les facheux incidents que son retour peut rencontrer: se figurer sa maison brûlée, son argent dérobé, sa femme morte, son fils estropié, sa fille subornée; et ce qu'il trouve qui ne lui est point arrivé, l'imputer à bonne fortune."

MOLIÈRE. *Les Fourberies de Scapin, Act II., Sc. VIII.*—(*Scapin.*)

" However short the absence from his home of the head of a family, he should turn over in his mind all the unpleasant incidents that may greet him on his return : imagine that his house is burnt down, his valuables stolen, his wife dead, his son crippled for life, his daughter dishonoured ; and whatever of these things has not happened, put it down to his good fortune."

" Pour punir une offense
La générosité peut plus que la vengeance."

LA HARPE. *Le Comte de Warwick, Act III., Sc. V.*—(*Elizabeth.*)

" To requite a wrong,
Sure, clemency than vengeance is more strong."

" Pour qui ne les craint point il n'est point de prodiges."

VOLTAIRE. *Sémiramis, Act II., Sc. VII.*—(*Assur.*)

" For those that fear them not there are no prodigies."

"Pour s'établir dans le monde on fait tout ce que l'on peut pour y paraître établi." LA ROCHEFOUCAULD. *Maximes*, 56.

"To establish ourselves in the world we do all in our power to appear established already."

"Pour sauver votre honneur combattu,
Il faut immoler tout, et même la vertu."
RACINE. *Phèdre, Act III., Sc. III.*—(*Œnone.*)

"To save your honour compromised,
All, even virtue, must be sacrificed."

"Pour sécher les pleurs du génie
Que peut la lyre? Il faut un Dieu."
LAMARTINE. *Poésies Diverses.*—"*La Cloche.*"

"To dry the tears that fall from Genius' eyes
The lyre avails not. 'Tis a God we need."

"Pour trouver la vérité il faut tourner le dos à la multitude."
FONTENELLE. *Dialogues des Morts. Anciens avec les Modernes, V.*—(*Straton.*)

"If we would find truth, we must turn our backs on the crowd."

"Pour vivre en honnête homme il faut avoir du bien."
BOURSAULT. *Le Mercure Galant, Act II., Sc. IV.*—(*Longuemain.*)

"He must have wealth who would live honestly."

"Pour vivre heureux, mon fils, que faut-il? Savoir vivre."
VOLTAIRE. *Charlot, Act I., Sc. V.*—(*La Comtesse.*)

"A happy life on what depends? On knowing how to live."

"Le bonheur tient au savoir-vivre."
BÉRANGER. *Les Petits Coups.*

"Happiness lies in knowledge of the world."

"Pour vivre ici contents
Il faut si peu de chose et pour si peu de temps."
ABBÉ DELILLE. *L'Imagination, Chant VI.*

"We want but little here below, nor want that little long."—(*Goldsmith.*)

"Prenez le temps comme il vient, le vent comme il souffle, la femme comme elle est."
DE MUSSET. *Confession d'un Enfant du Siècle, I.*, 5.

"Take the weather as it comes, the wind as it blows, woman as she is."

"Presque tous les hommes meurent de leurs remèdes, et non pas de leurs maladies."
MOLIÈRE. *Le Malade Imaginaire, Act III., Sc. III.*—(*Béralde.*)

"Almost all men die of their medicines and not of their maladies."

"Promettre c'est donner; espérer c'est jouir."
ABBÉ DELILLE. *Les Jardins, Chant II.*

"To promise is to give; to hope is to enjoy."

" Prouver l'Evangile par un miracle, c'est prouver une absurdité par une chose contre nature."

DIDEROT. *Addition aux Pensées Philosophiques, XXI.*

" To prove the Gospel by means of a miracle, is to prove an absurdity by something which is contrary to nature."

" Puis fiez-vous à Messieurs les savans ! "

VOLTAIRE. *La Pucelle, Chant X.*

" After that trust these scientific men ! "

" Puisqu'ici tous les hommes sont fous,
Ce n'est pas un grand mal, hurlons avec les loups."

REGNARD. *Epître à M. le Marquis de * * * . (Ed. 1790, Vol. IV., p. 389.)*

" Since on earth all men are mad,
Howl with the wolves, for things are not so bad."

" Puisque tu sais quel moyen il faut suivre
Pour vivre bien, pourquoi ne vis-tu pas
Pour bien mourir aussi, qu'à ton trépas
Tu voudrais bien avoir su toujours vivre ? "

ANTOINE FAURE. *Quatrain XLVIII.*

" Since thou well knowest what thy course should be
To live well, let thy life be ordered so
That thou may'st die well : thus, when thou must go,
Thou wouldst have wished to live eternally."

" Qu'en savantes leçons votre muse fertile
Partout joigne au plaisant le solide et l'utile."

BOILEAU. *L'Art Poétique, IV.*, 87.

" In learned lessons always let your fertile muse
To the amusing join what 's solid and of use."

" Qu'est-ce donc oublier, si ce n'est pas mourir ?
Ah ! c'est plus que mourir, c'est survivre à soi-même.
L'âme remonte au ciel, quand on perd ce qu'on aime.
Il ne reste de nous qu'un cadavre vivant,
Le désespoir l'habite, et le néant l'attend."

DE MUSSET. *Lettre à Lamartine.*

" What is forgetting if it be not death ?
'Tis self-survival, which is worse than death.
The soul mounts heavenward when our loved we lose,
And nought is left us save a living corpse,
Its guest despair, and nothingness its goal."

" Qu'heureux est le mortel qui, du monde ignoré,
Vit content de soi-même en un coin retiré ;
Que l'amour de ce rien qu'on nomme renommée
N'a jamais enivré d'une vaine fumée.
Qui de sa liberté forme tout son plaisir,
Et ne rend qu'à lui seul compte de son loisir."

BOILEAU. *Epîtres, VI.*, 99.

" Happy the mortal, by the world forgot,
Who lives contented in some lonely cot ;
Who, from ambition free, has never quaffed
Empty renown's intoxicating draught.
Who in his liberty finds all his pleasure,
And renders count to no one of his leisure."

"Qu'il y ait un seul moment où rien ne soit, éternellement rien ne sera."

BOSSUET. *De la Connaissance de Dieu et de Soi-même, Chap. IV.* (*Vol. X., p.* 82.)

"Let there be but one moment when nothing exists, and nothing will exist for eternity."

"Qu'un bossu oublie sa bosse, tout le monde s'en moque. . . . Qu'il s'en moque, tout le monde l'oublie."

SARDOU. *Les Pattes de Mouches, Act I., Sc. VIII.*—(*Busonier.*)

"Let a humpback forget his hump, and all the world laughs at it. . . . Let him laugh at it, and all the world forgets it."

"Qu'une nuit paroît longue à la douleur qui veille!"

SAURIN. *Blanche et Guiscard, Act V., Sc. V.*—(*Blanche.*)

"How long a night appears to grief that slumbers not!"

"Quand il veut, le diable fait tout bien."

ANDRIEUX. *Le Doyen de Badajoz.* (*Ed.* 1818, *Vol. III., p.* 266.)

"When he wills, the devil does all things well."

"Quand ils ont tant d'esprit les enfants vivent peu."

DELAVIGNE. *Les Enfants d'Edouard, Act I., Sc. II.*—(*Gloucester.*)

"When they have so much wit children die young."

"Quand je suis voisin du naufrage,
Je dois, en affrontant l'orage,
Penser, vivre et mourir en roi."

FREDERICK THE GREAT. (*Voltaire, Lettre à Mme. la Comtesse de Lutzelbourg,* 5 *Déc.*, 1761. *Vol. X., p.* 478.)

"When unto shipwreck I am nigh,
I must, full-fronted to the storm,
All kingly think and live and die."

"Quand Jupiter est en courroux
Force est aux petits de se taire."

LE BAILLY. *Nouvelles Fables, IV.*, 12.—"*L'Echo et la Trompette.*"

"When Jupiter is in a rage
Then little folk must hold their tongues."

"Quand l'amour en haine est changé,
La rage est cent fois plus puissante."

J. J. ROUSSEAU. *La Découverte du Nouveau Monde, Act II., Sc. III.*—(*Carime.*)

"When love is into hatred changed,
The passion grows a hundred-fold."

"Quand l'ase bramo,
I'anés dounc plus traire de ramo:
Arrapas un barroun, e 'm' acò 'nsucas-lou!"

MISTRAL. *Mireille, Chant VII.* (*Ed.* 1891, *p.* 217.)

"When brays the ass,
Put not thyself about to get him grass,
But take thy stick in hand, and thrash him well."

" Quand l'aveugle destin aurait fait une loi
Pour me faire vivre sans cesse,
J'y renoncerais par tendresse
Si mes amis n'étaient immortels comme moi."
MADELEINE DE SCUDÉRI. *Réponse à un Madrigal où on la traitait d'immortelle.*

" E'en if it were blind Destiny's decree
That I should live on earth for aye,
For love's sake I should say her nay,
Unless my friends immortal were with me."

" Quand l'ennemi nous craint, il faut tout hasarder."
LA HARPE. *Coriolan, Act III., Sc. IV.*—(*Coriolan.*)
" When the foe fears us we must all things dare."

" Quand l'hiver a glacé nos guérets,
Le printemps vient à reprendre sa place,
Et ramène à nos champs leurs attraits.
Mais, hélas! quand l'âge nous glace,
Nos beaux jours ne reviennent jamais."
MOLIÈRE. *Pastorale Comique, Sc. XV.*—(*L'Egyptienne.*)

" Beneath the snows our pastures lay;
Then as the spring doth backward steal,
Our fields once more their charms display.
But when Time's icy hand we feel,
Our happy days are gone for aye."

" (C'est que) quand l'homme commence à raisonner, il cesse de sentir."
J. J. ROUSSEAU. *Réponse à Bernardin de Saint-Pierre, Etudes de la Nature, Etude Première.*
" The truth is, that when man begins to reason he ceases to feel."

" Quand la jeunesse aime une fois, elle croit être capable d'aimer éternellement."
GUYOT DE MERVILLE. *Le Consentement Forcé, Sc. XVII.*—(*Orgon.*)
" When youth loves once, it thinks itself capable of loving for ever."

" Quand la liqueur est tarie
Briser le vase est d'un ingrat." BÉRANGER. *Les Deux Grenadiers.*
" When all the wine is gone
He is an ingrate who would break the jar."

" Quand la mort la mesure une heure est infinie."
LAMARTINE. *Jocelyn, Quatrième Epoque, 7 Juillet, 1794, à minuit.*
" An hour is endless when death measures it."

" Quand la Nature a pris le dessus sur la Sagesse, la pauvre Sagesse est bien foible."
NÉRICAULT-DESTOUCHES. *L'Envieux, Sc. XV.*—(*Bélise.*)
" When Nature gets the upper hand of Wisdom, poor Wisdom is extremely feeble."

"Quand le malheur ne serait bon
Qu'à mettre un sot à la raison,
Toujours serait-ce à juste cause
Qu'on le dit bon à quelque chose."

LA FONTAINE. *Fables, VI.*, 7.—"*Le Mulet se vantant de sa Généalogie.*"

"If that misfortune 's only good
To bring a fool to saner mood,
Then surely they have reason sound
Who say some good in it is found."

"Quand le plaisir vient sur la terre
Les désirs remontent aux cieux."

F. B. HOFFMAN. *Mes Souvenirs.—L'Homme qui court après le Bonheur.*

"When pleasure cometh on the earth
Straight our desires do mount to heaven."

"Quand mes amis sont borgnes, je les regarde de profil."

JOUBERT. *Pensées.—L'Auteur peint par lui-même.*

"When my friends are one-eyed I look at them in profile."

"Quand notre cœur a fait une fois sa vendange,
Vivre est un mal. C'est un secret de tous connu."

BAUDELAIRE. *Les Fleurs du Mal, XL.*—"*Semper Eadem.*"

"Once we the vintage of the heart have gathered,
Life is an ill. This secret all men know."

"Quand on a besoin des hommes, il faut bien s'ajuster à eux, et puisqu'on ne saurait les gagner que par là, ce n'est pas la faute de ceux qui flattent, mais de ceux qui veulent être flattés."

MOLIÈRE. *L'Avare, Act I., Sc. I.—(Valère.)*

"When men are necessary to us we must try to make ourselves agreeable to them, and as that is the only way to win them over, the fault lies, not with the flatterers, but with those who wish to be flattered."

"Quand on a tout perdu, quand on n'as plus d'espoir,
La vie est un opprobre, et la mort un devoir."

VOLTAIRE. *Mérope, Act II., Sc. VII.—(Mérope.)*

"When all is lost, when our last hope doth fly,
Life is but shame; our duty is to die."

"Quand on aime trop, on ne sait ce qu'on fait,
On suit sa passion: la raison vient, tracasse,
Et d'un cœur tout en feu fait un cœur tout de glace."

NÉRICAULT-DESTOUCHES. *L'Irrésolu, Act V., Sc. XI.—(Frontin.)*

"Who loves too fiercely knows not what he does;
His passion sways him: reason comes, and lo!
A heart of fire becomes a heart of snow."

"Quand on conspire, il faut être riche."

VICTOR HUGO. *Cromwell, Act II., Sc. XVIII.—(Rochester.)*

"It takes a rich man to make a conspirator."

"Quand on est belle et sage,
On peut compter qu'on est belle deux fois."
SENECÉ. *Filer le Parfait Amour.*

"The woman that is fair and good
May well be counted doubly fair."

Quand on est placé haut c'est pour faire le bien."
LE BAILLY. *Fables, III.*, 18.—"*Le Tonnerre et le Nuage.*"

"'Tis to do good that one is set on high."

"Quand on n'a pas ce que l'on aime,
Il faut aimer ce que l'on a."
BUSSY RABUTIN. *Lettre à Mme. de Sévigné*, 23 *Mai*, 1667.

"(Et) quand on n'a pas ce qu'on aime,
Il faut aimer ce que l'on a."
THOMAS CORNEILLE. *L'Inconnu. Nouveau Prologue, Sc. II.*
—(*Crispin.*)

"If we have not the thing we love,
Then must we love the thing we have."

"Quand on ne veut pas voir, Madame, on ne voit point."
FAGAN. *Le Rendez-vous, Sc. VI.*—(*Lisette.*)

"When we do not wish to see, Madame, we see nothing."

"Quand on veut vivre dans le monde, il faut penser, ou du moins parler comme le monde."
MASSILLON. *Pensées Diverses. De l'Adulation.*

"When one wishes to live in the world, one must think, or at least speak as the world does."

"Quand orgueil chevauche devant, honte et dommage le suivent de bien près."
LOUIS XI. (*Philippe de Commines, Mémoires, Livre II., Chap. IV.*)

"When pride rides in front, shame and loss follow closely after."

"Quand sur un tyran nous suspendons nos coups,
Chaque instant qu'il respire est un crime pour nous."
VOLTAIRE. *La Mort de César, Act II., Sc. IV.*—(*Décime.*)

"When 'neath our lifted swords a tyrant cowers,
For every breath he draws a crime is ours."

"Quand sur une personne on prétend se régler,
C'est par les beaux côtés qu'il lui faut ressembler."
MOLIÈRE. *Les Femmes Savantes, Act I., Sc. II.*—(*Armande.*)

"Whoso would take another for his guide,
Must strive to imitate his nobler side."

"Quand tout le monde a tort, tout le monde a raison."
NIVELLE DE LA CHAUSSÉE. *La Gouvernante, Act I., Sc. III.*
—(*Le Président.*)

"When every one is wrong, then every one is right."

"Quand un homme est mort, il ne faut point appeler le médecin."
J. J. ROUSSEAU. *Lettre à M. l'Abbé Raynal, 3 Juin*, 1751.

"When a man is dead it is no use calling in the doctor."

"Quand une civilisation est vermoulue, l'avocat s'y met."
SARDOU. *Rabagas, Act I., Sc. X.*—(*Le Prince.*)

"When a civilisation is worm-eaten the lawyer steps in."

"Quand une fois l'Amour s'est envolé,
Le pauvre Hymen ne bat plus qu'une aile."
J. B. ROUSSEAU. *Epigrammes, II.*, 7.

"Poor Hymen, once that Love has flown,
Is left with but one wing to spread."

"Quand une fois on a tourné l'enthousiasme en ridicule, on a tout défait, excepté l'argent et le pouvoir."
MME. DE STAËL. *Corinne, Livre IV., Chap. III.*—(*Corinne.*)

"When once enthusiasm has been turned into ridicule, everything is undone except money and power."

"Quand vous devez punir, laissez agir la loi ;
Quand on veut pardonner, faites parler le roi."
DELAVIGNE. *Louis XI., Act V., Sc. XV.*—(*Louis.*)

"When punishment is due, let law her vengeance wreak ;
When it is right to pardon, 'tis the king should speak."

"(Mais) quant li cose est bien alée,
De legier doit estre ouvliée,
Ne nus ne doit point le reprendre."
ADAM DE LA HALLE. *Li Gieus de Robin et de Marion.* (*Théâtre Français au Moyen Age. Ed. Desrez*, 1839, *p.* 117.)

"But when a thing is done and past,
Forgetfulness should follow fast,
And harking back is labour lost."

"Que diable allais-tu faire dans cette galère ?"
CYRANO DE BERGERAC. *Le Pédant joué, Act II., Sc. IV.* —(*Granger.*)

"What the devil were you doing in that galley ?"

"Que diable allait-il faire dans cette galère ?"
MOLIÈRE. *Les Fourberies de Scapin, Act II., Sc. VII.*[1] —(*Géronte.*)

"What the devil was he doing in that galley ?"

"Que la mort soit son terme, il ne l'ignore pas,
Et, marchant à la mort, il meurt à chaque pas."
DE MUSSET. *Lettre à Lamartine.* (*Poésies Nouvelles, p.* 87.)

"That death must be his end no man denies,
And, marching deathwards, at each step he dies."

[1] The whole of this scene was taken from Cyrano's play.

" Que la Suisse soit libre, et que nos noms périssent."
LEMIERRE. *Guillaume Tell, Act I., Sc. I.—(Tell.)*

" Let our names perish, so our land is free."

" Que la France soit libre et que mon nom soit flétri."
DANTON. *Discours à la Convention Nationale,* 10 *Mars,* 1793.

" Let France be free, though my name be dishonoured."

" Que le mensonge un instant vous outrage,
Tout est en feu soudain pour l'appuyer :
La vérité perce enfin le nuage,
Tout est de glace à vous justifier."
VOLTAIRE. *Epîtres, XXXIV. A Mme. la Marquise du Châtelet, sur la Calomnie.*

" Let falsehood your fair fame enshroud,
Red hot are all men to decry you :
Let truth at last dispel the cloud,
All are of ice to justify you."

" Que le peuple est heureux
Lorsqu'un roi généreux,
Craint dans tout l'univers, veut encore qu'on l'aime !
Heureux le peuple ! heureux le roi lui-même ! "
RACINE. *Esther, Act III., Sc. III.—(Une Israélite.)*

" Great gifts doth Fortune bring
To those whose noble king,
Feared by the whole world, seeks their love to gain,
Happy the people, happy their sovereign ! "

" Que les vertus sont dangereuses
Dans un homme sans jugement ! "
CHARLEVAL. *Epigrammes. Contre un ami imprudent.*

" Virtues are dangerous weapons
For a man that judgment lacks."

" Que ne peut la frayeur sur l'esprit des mortels ! "
RACINE. *Athalie, Act II., Sc. V.—(Athalie.)*

" How great the power of fear on mortal minds ! "

" Que Noé fut un patriarche digne !
Car ce fut luy qui nous planta la vigne
Et beut premier le jus de son raisin.
O le bon vin ! "
BASSELIN. *Vaux de Vire, XIV. Eloge de Noé.*

" Oh ! Noah was a patriarch worthy I think,
For 'twas he who for mortals first planted the vine,
And he first the juice of its bunches did drink.
Oh ! the good wine ! "

"Que nous nous pardonnons aisément nos fautes, quand la fortune nous les pardonne!"

BOSSUET. *Oraison Funèbre de Henriette de France.* (*Vol. V.*, *p.* 278.)

"How easily we forgive ourselves our faults when fortune also forgives them!"

"Que nuist savoir tousjours et tousjours apprendre, fust-ce
D'un sot, d'un pot, d'une guedoufle,
D'une mouffe, d'une pantoufle?"

RABELAIS. *Pantagruel, III.*, 16.

"What doth it harm us to know always and always to learn, even though it be
From a fool, a toss-pot or a loon,
A muff or e'en a pantaloon?"

"Que sert la politique où manque le pouvoir?"

VOLTAIRE. *Mariamne, Act II., Sc. I.*—(*Salomé.*)

"What use is statecraft where the power lacks?"

"Que sert un jour de plus à ce qui doit mourir?"

LAMARTINE. *Harmonies Poétiques et Religieuses, Livre II.*, 14. "*Souvenirs d'Enfance.*"

"What boots one day the more when one must die?"

"Que votre âme et vos mœurs, peintes dans vos ouvrages,
N'offrent jamais de vous que de nobles images."

BOILEAU. *L'Art Poétique, IV.*, 91.

"Your soul, your mind, as in your works they live,
Must nought of you save noble pictures give."

'Que votre volonté soit faite,
Dieu clément, et la mienne aussi."

DELAVIGNE. *Louis XI., Act IV., Sc. VII.*—(*Louis.*)

"Merciful God, thy will
Be done,—and mine as well."

"Que vouliez-vous qu'il fît contre trois?
Qu'il mourût."

PIERRE CORNEILLE. *Horace, Act III., Sc. VI.*—(*Julie et le Vieil Horace.*)

"What should he do 'gainst three?
I'd have him die."

"Ils étaient trois docteurs, et pourtant . . .
Le pauvre homme,
Que vouliez-vous qu'il fît contre trois?
Qu'il mourût."

DELAVIGNE. *Les Comédiens, Act I., Sc. II.*—(*Granville et Pembroke.*)

"There were three doctors, yet . . .
Unhappy man,
What should he do 'gainst three?
I'd have him die."

" Quel triste élève de la Grèce
Pourrait, en voyant sa beauté,
Préférer les lis de Lucrèce,
Et les paleurs de la sagesse,
Aux roses de la volupté ? " CARDINAL DE BERNIS. *Le Matin.*

" What gloomy student of old Greece,
As on her charms his gaze reposes,
Would choose the lilies of Lucrece,
Or virtue's garland colourless,
In place of passion's roses ? "

" Quelle vanité que la peinture, qui attire l'admiration par la ressemblance des choses dont on n'admire pas les originaux ! "
PASCAL. *Pensées, Part I., Art. X.*, 31.

" What vanity is the art of painting, which claims our admiration for the representation of things, the originals of which we do not admire."

" Quelque chose que sçavent délibérer les hommes en ces matières, Dieu en conclud à son plaisir."
PHILIPPE DE COMMINES. *Mémoires, Livre III., Chap. II.*

" Whatsoever be the deliberations of men in such matters, God concludeth them as he pleaseth."

" Quelquefois deux jours de dépit
Font plus que deux ans de service."
RAMBOUILLET DE LA SABLIÈRE. *Madrigaux, Livre II.* (*Ed.* 1680, *p.* 41.)

" Two days of ill-temper ofttimes
Help us more than two years of devotion."

" Quelque raison qu'on trouve à l'amour qui nous dompte,
On trouve à l'avouer toujours un peu de honte."
MOLIÈRE. *Tartuffe, Act IV., Sc. V.*—(*Elmire.*)

" How wise soe'er the love by which we're tamed,
Yet to avow it we are aye ashamed."

" Quelque sujet qu'on traite, ou plaisant ou sublime,
Que toujours le bon sens s'accorde avec la rime ;
L'un l'autre vainement ils semblent se haïr :
La rime est une esclave, et ne doit qu'obéir."
BOILEAU. *L'Art Poétique, I.*, 27.

" With every subject, trifling or sublime,
Aye let good sense be wedded to the rhyme ;
Let not their seeming hatred you dismay :
Rhyme is a slave and has but to obey."

" (Quar) qui a apris la richece,
Moult i a dolor et destrece
Quant l'en chiet en autrui dangier
Por son boivre et por son mengier."
RUTEBEUF. *Le Miracle de Théophile.* (*Théâtre Français au Moyen Age. Ed. Desrez*, 1839, *p.* 140.)

" For whoso once hath riches known
Aye findeth cause to weep and groan,
If in another's power he fall
On whom for bite and sup to call."

"Qui bien oyt bien parle, et qui mal oyt mal parle."
CHARRON. *La Sagesse, Livre I., Chap. XI.*

"Who heareth well speaketh well, and who heareth ill speaketh ill."

"Qui cherche à plaire à tous ne doit plaire à personne."
J. B. ROUSSEAU. *Le Flatteur, Act IV., Sc. II.*—(*Philinte.*)

"Who all would please, succeeds in pleasing none."

"Qui choisit mal pour soi choisit mal pour autrui."
PIERRE CORNEILLE. *Agésilas, Act II., Sc. I.*—(*Spitridate.*)

"Who for himself makes not good choice, makes not good choice for others."

"Qui Diex vielt aidier, nuls hom ne li puet nuire."
VILLEHARDOUIN. *La Conquête de Constantinople, XXXVIII.*, § 183.

"Whom God willeth to aid, no man shall do him harm."

"Qui dîne avec son juge a gagné son procès.
Tout s'arrange en dînant dans le siècle où nous sommes,
Et c'est par les dîners qu'on gouverne les hommes."
DELAVIGNE. *Les Comédiens, Act I., Sc. VIII.*—(*Belrose.*)

"Dine with your judge if you would win your case.
In dining all disputes are smoothed away,
And 'tis th' Amphitryon who the world doth sway."

"Qui doute pense, et qui pense est."
VAUVENARGUES. *Réflexions sur divers Sujets. I. Sur le Pyrrhonisme.*

"Who doubts thinks, and who thinks is."

"Qui en mains leus son cuer départ,
Par tout en a petite part."
GUILLAUME DE LORRIS. *Roman de la Rose, line* 2331.

"Who amongst many shares his heart,
To each gives but a tiny part."

"Qui est plus esclave qu'un courtisan assidu, si ce n'est un courtisan plus assidu?"
LA BRUYÈRE. *Caractères. De la Cour, LXIX.*

"Who is more enslaved than an assiduous courtier, unless it be a more assiduous courtier?"

"Qui frappera du couteau mourra de la guesne."
MONTLUC. *Comédie de Proverbes, Act I., Sc. II.*—(*Philipin.*)

"He who strikes with the knife shall perish by the sheath."

"Qui garde sa femme et sa maison a assez d'affaires."
MONTLUC. *Comédie de Proverbes, Act I., Sc. III.*—(*Bertrand.*)

"He who looks after his wife and his house has enough to do."

"Qui le larron torne de pendre
Jà li lerres ne l'amera."

ANON. *De Pierre de la Broche qui dispute à Fortune par devant Raison.* (*Théâtre Français au Moyen Age. Ed. Desrez*, 1839, *p.* 210.)

"The ruffian from the gallows save
Yet think not thus to gain his love."

"Qui meurt a ses loix de tout dire."

VILLON. *Le Grand Testament, St. LXI., line* 728.

"The dying man may all his mind disclose."

"Qui n'a plus qu'un moment à vivre,
N'a plus rien à dissimuler."

QUINAULT. *Atys, Act I., Sc. VI.*—(*Atys.*)

"Who hath but one brief moment more to live
Hath nothing to conceal."

"Qui n'entend qu'une partie n'entend rien."

LESAGE. *Gil Blas, X.*, 11.

"He who only hears a part hears nothing."

"Qui ne craint point la mort ne craint point les tyrans."

PIERRE CORNEILLE. *Œdipe, Act II., Sc. I.*—(*Dircé.*)

"Who fears not death fears not the tyrant's power."

"Qui sait mourir n'a plus de maître."

SULLY-PRUDHOMME. *Mélanges. Indépendance.*

"He hath no master who hath learnt to die."

"Qui ne sait compatir aux maux qu'on a soufferts?"

VOLTAIRE. *Zaïre, Act II., Sc. II.*—(*Zaïre.*)

"Who cannot feel for ills himself has borne?"

"Malheureux j'appris à plaindre le malheur."

GILBERT. *Héroïdes, I.* (*Ed.* 1823, *p.* 144.)

"From my own woes I learnt to pity others' woes."

"Qui ne sait pas haïr ne sait pas aimer."

VOLTAIRE. *Lettres en Vers et en Prose, XXV. A M. de Cideville.*

"Who knows not how to hate, he knows not how to love."

"Qui ne se donne loisir d'avoir soif ne sçauroit avoir plaisir à boire; la satiété est ennuyeuse et fait mal au cœur."

CHARRON. *Sur la Sagesse, Livre I., Chap. L.*

"He who does not give himself time to develop a thirst can have no pleasure in drinking; satiety is wearisome and nauseating."

"Qui ne se sent point assez ferme de mémoire ne se doit pas mesler d'estre menteur." MONTAIGNE. *Essais, I.*, 9. (*P.* 31.)

"Whoso does not feel himself strong enough on the score of memory should not venture to play the rôle of liar."

"Il faut bonne mémoire après qu'on a menti."
PIERRE CORNEILLE. *Le Menteur, Act IV., Sc. V.*—(*Cliton.*)
"Good memory one needs when one has lied."

"Un menteur qui n'a pas de mémoire
Se décèle d'abord."
NÉRICAULT-DESTOUCHES. *Le Glorieux, Act IV., Sc. I.*—(*Lisette.*)
"A liar, if his memory be at fault,
Betrays himself at once."

"Qui ne sent point son mal est d'autant plus malade."
PIERRE CORNEILLE. *Rodogune, Act III., Sc. VI.*—(*Antiochus.*)
"He's the more sick that feeleth not his hurt."

"(Mais) qui parle beaucoup dit beaucoup de sottises."
PIERRE CORNEILLE. *La Suite du Menteur, Act III., Sc. I.*—(*Dorante.*)
"He who talks much says many foolish things."

"Qui petit mal pourchasse à son pooir,
Li grant ne puet en son cuer remanoir."
THIBAUT DE CHAMPAGNE. *Chansons*, 77.
"Who seeketh out small evils all he may,
The great ones never in his heart can stay."

"Qui peut gouverner une femme, peut gouverner une nation."
HONORÉ DE BALZAC. *Physiologie du Mariage, Méditation X.* (*P.* 160.)
"He who can govern a woman can govern a nation."

"Qui peût savoir combien toute douleur s'émousse,
Et combien sur la terre un jour d'herbe qui pousse
Efface de tombeaux?"
VICTOR HUGO. *Les Feuilles d'Automne, VI.*
"How like to melting foam our sorrows pass!
How many graves are hidden by the grass
That groweth in a day!"

"Qui peut tout doit tout craindre."
PIERRE CORNEILLE. *Cinna, Act IV., Sc. III.*—(*Auguste.*)
"Who is all-powerful should all things fear."

"Qui peut tout ose tout."
THOMAS CORNEILLE. *Ariane, Act I., Sc. I.*—(*Arcas.*)
"Whoso can all things do shall all things dare."

"(Mais) qui peut vivre infâme est indigne du jour."
PIERRE CORNEILLE. *Le Cid, Act I., Sc. VIII.*—(*Don Diègue.*)
"Unworthy he of life who can dishonoured live."

"Qui plume a, guerre a."
VOLTAIRE. *Lettre à Mme. la Comtesse d'Argental*, 4 *Oct.*, 1748. (*Vol. IX., p.* 601.)
"Who holds a pen is ever at war."

"Qui plus parolle ke il ne deit
Si ot suvent ke ne vudreit." MARIE DE FRANCE. *Fables, CI.*

"The man that talketh when he should not,
He often heareth what he would not."

"Qui plus se plaint n'est pas le plus malade."
CHRISTINE DE PISAN. *Cent Ballades, LIII.*

"He suffers not the most who most complains."

"Qui que tu sois, voici ton maître :
Il l'est, le fut, ou le doit être."
VOLTAIRE. *Poésies Mêlées, XI.—Inscription pour une Statue de l'Amour.*

"Whoe'er thou art, herein thy master see:
He is, he has been, or he is to be."

"Qui rit d'autrui
Doit craindre qu'en revanche on rie aussi de lui."
MOLIÈRE. *L'Ecole des Femmes, Act I., Sc. I.—(Chrysalde.)*

"They have good cause to fear
That they'll in turn be jeered at who at others jeer."

"Qui s'élève trop s'avilit ;
De la vanité naît la honte.
C'est par l'orgueil qu'on est petit ;
On est grand quand on le surmonte."
VOLTAIRE. *Stances, XXVIII.*

"Degraded he who grows too tall ;
For shame is born of vanity.
It is through pride that we are small ;
We're great if it surmounted be."

"Qui s'excuse, s'accuse." GABRIEL MEURIER. *Trésor des Sentences.*
"Who makes excuses, himself accuses."

"Qui sait si sur les rives de la Seine, de la Tamise, ou du Zuiderzée . . . un voyageur comme moi ne s'asseoira pas un jour sur de muettes ruines, et ne pleurera pas solitaire sur la cendre des peuples, et la mémoire de leur grandeur?"
VOLNEY. *Les Ruines, Chap. II.*

"Who knows but, on the banks of the Seine, the Thames or the Zuyder-Zee, a traveller like myself will one day seat himself on the silent ruins, and weep in solitude over the ashes of the nations and the memory of their greatness?"

"Qui sait tout souffrir peut tout oser."
VAUVENARGUES. *Réflexions et Maximes*, 189.
"He who can bear all may dare all."

"Qui sait vivre ici-bas, qui suit ses destinées,
Se laisse aller au temps insensible en son cours,
Et compte ses plaisirs, plutôt que ses années."
ST. EVREMOND. *Stances. A M. le Comte d'Olonne.* (*Ed. Amsterdam*, 1739. *Vol. I., p.* 155.)

"Who bows to fortune, learned in this world's ways,
Floats all unconscious down the stream of time,
And counts his pleasures rather than his days."

"Qui se fait compagnon de l'heur,
Se le face aussi du malheur."

JODELLE. *L'Eugène, Act III., Sc. II.*—(*Messire Jean.*)

"Who would in happiness your comrade be,
Must eke companion you in misery."

"Qui se venge à demi court lui-même à sa peine :
Il faut ou condamner ou couronner sa haine."

PIERRE CORNEILLE. *Rodogune, Act V., Sc. I.*—(*Cléopâtre.*)

"Who half takes vengeance rushes on his fate :
We must or thrust aside, or crown our hate."

"Qui sert les malheureux sert la divinité."

DE LA TOUCHE. *Iphigénie en Tauride, Act II., Sc. VI.* —(*Iphigénie.*)

"Who serves the unfortunate serves God."

"Qui son chien het, on li met sus la raige."

EUSTACHE DESCHAMPS. *Balades, MXCIII.*

"Who hates his dog will have it that he's mad."

"Qui veut noyer son chien l'accuse de la rage."

MOLIÈRE. *Les Femmes Savantes, Act II., Sc. V.*—(*Martine.*)

"He who would drown his dog first calls him mad."

"Qui va plus tost que la fumée,
Si ce n'est la flamme allumée ?
Plus tost que la flamme ? le vent :
Plus tost que le vent ? c'est la femme :
Quoi plus ? rien, elle va devant
Le vent, la fumée et la flamme."

AGRIPPA D'AUBIGNÉ. *Pièces Epigrammatiques, II.*

"Than smoke what swifter can ye name,
Unless it be the lighted flame ?
What swifter than the flame ? The wind.
Swifter than that ? 'Tis womankind.
What swifter ? Nothing ; she with ease
Outstrips alike flame, smoke and breeze."

"Qui va répondre à Dieu parle aux hommes sans peur."

VOLTAIRE. *Tancrède, Act III., Sc. VI.*—(*Aménaide.*)

"Who soon must answer God fears not to speak to men."

"Qui vault la saucelle
Ployer aise, il le prent vregelle."

FROISSART. *La Trettie de l'Espinette Amoureuse.* (*Ed. Buchon,* 1829, *p.* 187.)

"Whoso the willow wand would bend,
Must take it green if 'tis to serve his end."

"Qui veut bien compter ne doit compter sur rien."

J. B. ROUSSEAU. *Le Flatteur, Act IV., Sc. IV.*—(*Philinte.*)

"Whoso would reckon well should reckon upon nought."

" Qui veut changer d'état y gagne rarement."
LE BAILLY. *Fables, I.*, 19.—" *Le Cheval de Moulin.*"
" He who would change his state but rarely gains."

" Qui veut choisir
Le plus doux du plus doux plaisir,
Il faut avoir premier esté
Au mal avant qu'il soit gousté."
JODELLE. *L'Eugène, Act II., Sc. II.*—(*Arnault.*)
" Whoso would treasure
The kernel sweet of sweetest pleasure,
He must through evil first have passed,
If he would taste its sweets at last."

" Qui veut guérir l'ignorance, il faut la confesser."
MONTAIGNE. *Essais, III.*, 11. (*P.* 283.)
" He who would cure his ignorance must begin by confessing it."

" Qui veut mourir ou vaincre est vaincu rarement."
PIERRE CORNEILLE. *Horace, Act II., Sc. I.*—(*Horace.*)
" He's rarely vanquished who would win or die."

" (Et) qui veut pouvoir tout ne doit pas tout oser."
PIERRE CORNEILLE. *Tite et Bérénice, Act IV., Sc. V.*—(*Tite.*)
" Wouldst be all-powerful? be not all-daring."

" (Et) qui veut risquer tout n'a rien à redouter."
NÉRICAULT-DESTOUCHES. *L'Ambitieux, Act I., Sc. VII.*—(*Don Fernand.*)
" Who dares risk all, he nothing has to fear."

" Qui vit content de rien possède toute chose."
BOILEAU. *Epîtres, V.*, 58.
" All things he has who lives content with nought."

" Qui vit sans folie n'est pas si sage qu'il croit."
LA ROCHEFOUCAULD. *Maximes*, 209.
" He who lives without folly is not so wise as he thinks."

" Qui volentiers jure, volentiers se parjure."
JOINVILLE. *Histoire de St. Louis, CX.* (*Ed. Paris*, 1761, *p.* 57.)
" Whoso readily swears is readily forsworn."

" Quiconque aima jamais porte une cicatrice;
Chacun l'a dans son sein, toujours prête à s'ouvrir;
Chacun la garde en soi, cher et secret supplice,
Et mieux il est frappé, moins il en veut guérir."
DE MUSSET. *Lettre à Lamartine.*
" Whoso hath loved bears ever in his breast
A wound that at a touch will bleed again,
Sweet sorrow to himself alone confessed,
Nor, when sore stricken, would he heal his pain."

" Quiconque aime à honorer les monuments du salut des hommes n'en devroit approcher qu'à genoux."
J. J. ROUSSEAU. *Les Confessions, Part. I., Livre II.*

" Whoever loves to honour the monuments of man's salvation should only approach them on his knees."

" Quiconque aime à se cacher a, tôt ou tard, raison de se cacher."
J. J. ROUSSEAU. *La Nouvelle Héloïse, Part. IV., Lettre VII.*

" Whoever loves to hide himself has, sooner or later, a reason for hiding."

" Quiconque croit quelque chose, estime que c'est ouvrage de charité de la persuader à un autre."
MONTAIGNE. *Essais, III.*, 11. (*P.* 280.) (*Cf. Charron, La Sagesse, Livre I., Chap. XLI.*)

" Whoever believes anything thinks it an act of charity to persuade others of its truth."

" Quiconque est riche est tout : sans sagesse il est sage ;
Il a, sans rien savoir, la science en partage."
BOILEAU. *Satires, VIII.*, 199.

" Wise without wisdom he who wealth doth own ;
His is all knowledge though he nought hath known."

" Quiconque sait aimer peut devenir aimable." SEGRAIS. *Climène.*

" Whoso can love may lovable become."

" Quoi que fasse le grand homme,
Il n'est grand homme qu'à sa mort."
LEFRANC DE POMPIGNAN. *Sur la Mort de J. B. Rousseau.*

" What'er the great man do,
He is not great till he be dead."

" Quoi que puisse dire Aristote et toute la philosophie, il n'est rien égal au tabac ; c'est la passion des honnêtes gens, et qui vit sans tabac n'est pas digne de vivre."
MOLIÈRE. *Le Festin de Pierre, Act I., Sc. I.*—(*Sganarelle.*)

" Whatever Aristotle and all the other philosophers may say, there is nothing like tobacco ; it is a passion with all decent folk, and the man who lives without tobacco is not fit to live."

" Quoi qu'en dise Aristote et sa docte cabale,
Le tabac est divin, il n'est rien qui l'égale."
THOMAS CORNEILLE. *Le Festin de Pierre, Act I., Sc. I.* —(*Sganarelle.*)

" Let Aristotle vapour, and his learned clique,
Divine tobacco's equal you will vainly seek."

" Rappelez les plaisirs, ils fuiront votre voix,
Et leurs chaînes de fleurs se rompront sous vos doigts."
ALFRED DE VIGNY. *Le Bal.*

" Recall your pleasures, they will flee your call :
Their garlands will beneath your fingers fall."

" Rarement à courir le monde
On devient plus homme de bien."
REGNIER DESMARAIS. *Le Voyage de Mumik.* (*Ed.* 1753, *p.* 179.)
" 'Tis rare that wandering through the world
Doth make of one a better man."

" Dans mainte auteur de science profonde
J'ai lu que l'on perd à trop courir le monde ;
Très rarement en devient-on meilleur :
Un sort errant ne conduit qu'à l'erreur."
GRESSET. *Vert-Vert, Chant I.*
" In the pages of many an author I read
That to travel too much is an error indeed ;
We rarely become any better, they say,
For a wandering life only leads us astray."

" Rarement un esprit ose être ce qu'il est."
BOILEAU. *Epîtres, IX.*, 74.
" Rarely a mind dares show itself unveiled."

" Renommée
Vaut mieux que ceinture dorée."
SCARRON. *La Légende de Bourbon.* (*Ed.* 1877, *Vol. II., p.* 77.)
" Fair fame
Is better worth than golden girdle."

" Réveiller le chat qui dort."
CHARLES D'ORLÉANS. *Lettre en Complaincte, V.*
" To wake the sleeping cat."

" Revenons à ces moutons."
ANON. *Maistre Pierre Pathelin, Act III., Sc. IV.*—(*Le Juge.*) (*Fournier's ed.*, 1872.)
" Let us come back to these sheep."

" Retournons à nos moutons."
RABELAIS. *Pantagruel, III.*, 34.
" Revenons à nos moutons."
VOITURE. *Epître à Mme. de Rambouillet.* (*Ed. Roux, p.* 579.)
VOLTAIRE. *Les Honnêtetés Littéraires.* (*Vol. VIII., p.* 912.)

" Revenons à nos bouteilles."
MONTAIGNE. *Essais, II.*, 2. (*P.* 17.)
" Revenons à nos soupers."
J. J. ROUSSEAU. *La Nouvelle Héloïse, Pt. II., Lettre XVII.*

" Rien, afin que tout dure,
Ne dure éternellement."
F. DE MALHERBE. *Sur la Prise de Marseille.*
" Nothing, that everything may last,
Can last to all eternity."

"Rien au monde ne dure
Qu'un éternel changement."

RACAN. *Odes. La Venue du Printemps.*

"Nothing in this world lasts
But an eternal change."

"(Et) rien, comme tu le sais bien,
Veut dire rien, ou peu de chose."

MOLIÈRE. *Amphitryon, Act II., Sc. III.*—(*Sosie.*)

"And nothing, as no doubt you know,
Means nothing, or but little more."

"Rien dans la vie n'exige plus d'attention que les choses qui paraissent naturelles; on se défie toujours assez de l'extraordinaire."

HONORÉ DE BALZAC. *Un Ménage de Garçon, p.* 15.

"Nothing demands more attention than things which seem natural; we are always suspicious enough of the extraordinary."

"Rien n'apaise un lecteur toujours tremblant d'effroi,
Qui voit peindre en autrui ce qu'il remarque en soi."

BOILEAU. *Satires, IX.*, 141.

"Nothing to the affrighted reader can bring peace,
When what 's portrayed in others in himself he sees."

"Rien n'empêche tant d'être naturel que l'envie de le paraître."

LA ROCHEFOUCAULD. *Maximes*, 431.

"Nothing prevents our being natural so much as the desire to appear so."

"Rien n'est beau que le vrai: le vrai seul est aimable."

BOILEAU. *Epîtres, IX.*, 43.

"Nought but the true is fair: nought else is lovable."

"Rien n'est beau que le vrai, dit un vers respecté;
Et moi je lui réponds, sans crainte d'un blasphème:
Rien n'est vrai que le beau, rien n'est vrai sans beauté."

DE MUSSET. *Après une Lecture, VIII.* (*Poésies Nouvelles, p.* 240.)

"Nought but the true is fair, so says a verse of fame;
But I would answer make, nor fear that I blaspheme,
Nought but the fair is true, all truth can beauty claim."

"Rien n'est plus périlleux
Que de quitter le bien pour être mieux."

VOLTAIRE. *Contes en vers.—La Bégueule.*

"There's nought more dangerous
Than to desert the good to seek the better."

"Rien n'est plus sot, Domergue, qu'un sot rire."

ECOUCHARD LEBRUN. *Epigrammes, V.*, 64.

"Nothing more foolish is than foolish laughter."

"Rien n'est si dangereux qu'un ignorant ami;
Mieux vaudrait un sage ennemi."

LA FONTAINE. *Fables, VIII.*, 10.—"*L'Ours et l'Amateur des Jardins.*"

"Nought is more dangerous than a foolish friend;
A prudent foe is better in the end."

"Rien n'est si doux que ce qui est fort."

LAMARTINE. *Voyage en Orient.*—"*Souvenirs, Impressions, Pensées et Paysages*," 14 *Juillet*, 1832.

"Nothing is so gentle as that which is strong."

"Rien n'est si voisin du haut style que le galimatias: le ridicule est une des extrémités du subtil."

L. J. GUEZ BALZAC. *Socrate Chrétien, Discours X.*

"Nothing so closely approaches a grand style as turgid nonsense: the ridiculous is one of the extremes of the subtle."

"Le magnifique et le ridicule sont si voisins qu'ils se touchent."

FONTENELLE. *Dialogues des Morts. Anciens et Modernes, I.*—(*Scarron.*)

"The magnificent and the ridiculous are such near neighbours that they touch one another."

"En général le ridicule touche au sublime, et pour marcher sur la limite qui les sépare, sans la passer jamais, il faut bien prendre garde à soi."

MARMONTEL. *Eléments de Littérature, Vol. I., Art.* "*Ampoulé*".

"As a rule the ridiculous touches the sublime, and to follow the line of demarcation between them without ever overstepping it requires constant watchfulness."

"Du sublime au ridicule il n'y a qu'un pas."

NAPOLÉON. (*De Pradt, Histoire de l'Ambassade dans le Grand-Duché de Varsovie en* 1812. *Ed.* 1815, *p.* 215.)

"It is only one step from the sublime to the ridiculous."

"Rien n'est vrai comme ce qu'on sent."

FLORIAN. *Fables, I.*, 5.—"*Les Serins et le Chardonneret.*"

"Nought is so true as what we feel."

"Rien n'y est changé, si ce n'est qu'il s'y trouve un Français de plus."

BEUGNOT.[1] *Mémoires, Vol. II., p.* 114.

"Nothing is changed in France; there is only one Frenchman the more."

"(Ecartez ce fâcheux qui vers vous s'achemine;)
Rien ne doit déranger l'honnête homme qui dîne."

BERCHOUX. *La Gastronomie, Chant III.*

"Please stop that bore this way his steps inclining;
Nought should disturb the honest man who 's dining."

[1] This phrase was attributed to the Comte d'Artois, afterwards Charles X., in an article in the *Moniteur*, April, 1814. The story is told by Beugnot in his *Mémoires*, *loc. cit.*

" Rien ne fait oublier l'absence d'un plaisir,
Comme la présence d'un autre." SENECÉ. *Moralité.*

" Nought helps us to forget a pleasure vanished,
As does the presence of another."

" Rien ne pèse tant qu'un secret :
Le porter loin est difficile aux dames ;
Et je sais même sur ce fait
Bon nombre d'hommes qui sont femmes."
LA FONTAINE. *Fables, VIII.*, 6.—" *Les Femmes et le Secret.*"

" Can aught than secrets heavier be ?
The ladies find them hard to bear ;
And many men in this I see
Who must be counted 'mongst the fair."

" Rien ne s'anéantit, non rien ; et la matière
Comme un fleuve éternel roule toujours entière."
ROUCHER. *Les Mois, Chant IX.—Novembre.*

" Nought is annihilated, and for ever
Matter rolls on like an eternal river."

" Rien ne trouble sa fin, c'est le soir d'un beau jour."
LA FONTAINE. *Philémon et Baucis.*

" Untroubled is his end, the evening of a lovely day."

" Riens ne se puet comparer à Paris."
EUSTACHE DESCHAMPS. *Balades de Moralitez, CLXX.*

" Nothing with Paris will compare."

" Rire des gens d'esprit, c'est le privilège des sots."
LA BRUYÈRE. *Caractères. De la Société, LVI.*

" To laugh at men of talent is the privilege of fools."

" Roi ne puis, duc ne daigne, Rohan suis."
Motto of the Rohan family.

" King, I cannot, duke, I deign not, Rohan I am."

" Romains contre Romains, parents contre parents,
Combattaient seulement pour le choix des tyrans."
PIERRE CORNEILLE. *Cinna, Act I., Sc. III.*—(*Cinna.*)

" Roman 'gainst Roman fought, brother 'gainst brother,
To set on high one tyrant or another."

" Rome de Rome est le seul monument,
Et Rome Rome a vaincu seulement."
DU BELLAY. *Antiquitez de Rome, st. III.*

" Rome as Rome's only monument is seen,
And Rome by Rome alone has conquered been."

" (Et) rose, elle a vécu ce que vivent les roses,
L'espace d'un matin."
F. DE MALHERBE. *Consolation à M. du Périer, sur la Mort de sa Fille.*

" Rose, she hath lived but as the roses live,
A morning's space."

" Roy sanz lettre est comme asne couronné."
EUSTACHE DESCHAMPS. *Balades, MCCXLIV.*

"A king unlettered is a donkey crowned."

" S'accoutumer à écrire comme on parle, et comme on pense, n'est-ce pas déjà se mettre en demeure de bien penser?"
SAINTE-BEUVE. *Causeries du Lundi.*—*" Hamilton."*

"To acquire the habit of writing as we speak and as we think, is it not to put ourselves in the way of thinking rightly?"

" S'il faut être juste pour autrui, il faut être vrai pour soi, c'est un hommage que l'honnête homme doit rendre à sa propre dignité."
J. J. ROUSSEAU. *Les Rêveries, Quatrième Promenade.*

"If we must be just to others we must be true to ourselves; 'tis a homage that the honest man must render to his own dignity."

" Sache, mon ami, qu'il ne faut que saigner et faire boire de l'eau chaude: voilà le secret de guérir toutes les maladies du monde."
LESAGE. *Gil Blas, II.*, 3.

"Let me tell you, my friend, that nothing is needed but bleeding and draughts of hot water: therein is the secret for the cure of every disease in the world."

" Sages est ki fait de son tort
Son droit." JACQUEMART GIELÉE. *Renart le Nouvel, line* 2291.

"Wise is the man who maketh of his wrong
His right."

" Sans argent l'honneur n'est qu'une maladie."
RACINE. *Les Plaideurs, Act I., Sc. I.*—(*Petit-Jean.*)

"If it lack gold honour's a malady."

" Sans dot! Le moyen de résister à une raison comme celle-là?"
MOLIÈRE. *L'Avare, Act I., Sc. I.*—(*Harpagon.*)

"No dowry! How is it possible to resist such an argument as that?"

" Sans employer la langue, il est des interprètes
Qui parlent clairement des atteintes secrètes.
Un soupir, un regard, une simple rougeur,
Un silence est assez pour expliquer un cœur."
MOLIÈRE. *Don Garcie de Navarre, Act I., Sc. I.*—(*Done Elvire.*)

"Besides the tongue, interpreters there be
That swift betray love's hidden victory.
A sigh, a look, a simple blush avail,
E'en silence of a heart can tell the tale."

" (Et) sans fol ne puēt nus hons vivre,
Tant cum il voille Amor ensivre."
JEAN DE MEUNG. *Le Roman de la Rose, line* 10,604.

"The wisest man shall foolish prove
When he doth go in search of Love."

"Sans pain, sans vin, sans feu,
L'amour n'a pas trop beau jeu."
REGNARD. *Voyage de Normandie.* (*Vol. I.*, *p.* 392.)

"If bread and wine and fire we lack,
Love holds the worst cards in the pack."

"Sans santé n'est la vie que langueur; la vie n'est que simulachre de mort." RABELAIS. *Pantagruel, IV. Prologue.*

"Without health life is but weariness; life is but the image of death."

"Sans un peu de folie
On ne rime plus à trente ans."
GRESSET. *Epître I.—La Chartreuse.*

"Unless one be a little mad
One writes no verses after thirty."

"Sans vouloir aimer, on est toujours bien aise d'être aimée."
MOLIÈRE. *La Princesse d'Elide, Act III., Sc. IV.—(La Princesse.)*

"Without wishing to love, one is always glad to be loved."

"Saultoit de coq à l'asne." RABELAIS. *Gargantua, I.*, 11.

"Told cock and bull stories."

"(Il se) sauve qui puet."
EUSTACHE DESCHAMPS. *Balades de Moralitez, XXXVIII.*

"Sauve qui peut." BOILEAU. *Epître VI.*, 167.

"Save himself who can."

"Sauver une ville est plus que la fonder."
JEAN BERTAUT. *Au Roy. Pour le convier de revenir à Paris.* (*Ed.* 1891, *p.* 38.)

"To save a town is nobler than to found one."

"Savoir, penser, rêver. Tout est là."
VICTOR HUGO. *Preface to "Les Rayons et les Ombres".*

"Knowing, thinking, dreaming. Therein is everything."

"Savoir vivre, c'est savoir feindre."
MME. DESHOULIÈRES. *Le Ruisseau.*

"Who would know how to live must learn to feign."

"Sçavoir le mal est souvent prouffitable,
Mais en user est tousjours évitable."
CLÉMENT MAROT. *Epître XLII. Au Roy du temps de son Exil.* (*Vol. I.*, *p.* 217.)

"Knowledge of evil never man did rue,
But 'tis not meet that man should evil do."

"Science sans conscience n'est que ruine de l'âme."
RABELAIS. *Pantagruel, II.*, 8.

"Science without conscience is but ruin of the soul."

"Se barbes le sens en usent,
Bouch et chevres moult sage fusent."
ANON.[1] *Le Couronnemens Renart, line* 2321.
"If a long beard good sense implies,
Then is the goat exceeding wise."

"Se faire valoir par des choses qui ne dépendent point des autres mais de soi seul, ou renoncer à se faire valoir."
LA BRUYÈRE. *Caractères. Du Mérite Personnel, XI.*
"We must base our claim to distinction on those things which depend not on others but on ourselves, or else renounce our claim."

"Se pare qui voudra des noms de ses aïeux:
Moi, je ne veux porter que moi-même en tous lieux;
Je ne veux rien devoir à ceux qui m'ont fait naître,
Et suis assez connu sans les faire connaître.
. . . . . .
Ma valeur est ma race, et mon bras est mon père."
PIERRE CORNEILLE. *Don Sanche, Act I., Sc. III.—(Carlos.)*
"Let who will drape him in his father's name,
I on myself alone will build my fame;
To those who gave me birth I'll nothing owe,
I need not make them known, for me ye know,
My valour is my race, my arm's my sire."

"Se peignoit du peigne de Almain, c'estoit dés quatre doigts et le poulce." RABELAIS. *Gargantua, I.*, 21.
"He combed his hair with the comb of Germany, to wit, the four fingers and the thumb."

"(Il faudra) se soumettre ou se démettre."
GAMBETTA. *Discours à Lille*, 15 *Août*, 1877.
"We must have either submission or demission."

"Secret de Polichinelle."
ARNAULT. *Fables, I.*, 7.—"*Le Secret de Polichinelle.*"
"Punch's secret."

"Selon vraye discipline militaire, jamais ne fault mettre son enemy en lieu de désespoir; parce que telle nécessité luy multiplie la force, et accroist le couraige qui ja estoit deject et failly."
RABELAIS. *Gargantua, I.*, 43.
"According to the true art of war, we should ne'er bring the enemy to the pitch of despair, for such straits do but multiply his strength and revive his courage which was before dejected and weakened."

"Sémiramis du Nord."
VOLTAIRE. *Poésies Mêlées, CXLIV: A l'Impératrice de Russie, Elizabeth Petrovna.*
"The Semiramis of the North."

[1] Perhaps by Marie de France.

"Sèmpre à meissoun la grand tempestò!"
MISTRAL. *Mireille, Chant IX.* (*Ed.* 1891, *p.* 271.)
"Ever the great storm comes at harvest time."

"Sers ton mary comme ton maistre,
Et t'en garde comme d'un traistre."
Quoted by MONTAIGNE. *Essais, III.*, 5. (*P.* 77.)
"Thy husband as thy lord obey,
And keep good watch lest he betray."

"Si c'est un crime de l'aimer,
On ne doit justement blâmer
Que les beautés qui sont en elle :
La faute en est aux dieux
Qui la firent si belle,
Et non pas à mes yeux." JEAN DE LINGENDES. *Chanson.*
"If 'tis a crime to love her,
I justly may reprove her
For that she is so fair.
Nay, all the blame on heaven lies
That gave her charms so rare,
And not upon my eyes."

"La faute en est aux dieux qui la firent si bête."
GRESSET. *Le Méchant, Act II., Sc. VII.*
"'Tis the gods' fault that made her such a fool."

"Si chaque homme pouvait lire dans les cœurs de tous les autres, il y aurait plus de gens qui voudraient descendre que de ceux qui voudraient monter."
J. J. ROUSSEAU. *Les Confessions, Part. I., Livre II.*
"If each man could read in the hearts of all the rest, there would be more wishing to descend than wishing to rise."

"Si Dieu me donne encore de la vie, je ferai qu'il n'y aura point de laboureur dans mon royaume, qui n'ait moyen d'avoir une poule dans son pot."
HENRI IV. (*Hardouin de Péréfixe, Histoire de Henri le Grand. Ed.* 1749, *p.* 559.)
"If God give me life I will do in such sort that there shall be no labourer in my kingdom but shall possess the means to have a fowl in his pot."

"Si Dieu n'existait pas, il faudrait l'inventer."
VOLTAIRE. *Epîtres, XCVI. A l'Auteur du livre des Trois Imposteurs.*
"If there were no God, then must we invent one."

"(Mais) si faut-il que vostre bonté pense
Que l'amitié de l'amitié se compense,
Et qu'un amour sans frère ne croist pas."
RONSARD. *Amours, Livre I.*, 118. (*Vol. I., p.* 66.)
"But, of your goodness, pray to this give heed,
That friendship doth in friendship find its meed;
That love without a brother ne'er shall grow."

" Si grand que soit un homme au compte de l'orgueil,
Nul n'a plus de six pieds de haut dans le cercueil ! "
VICTOR HUGO. *Marion De Lorme, Act IV., Sc. VIII.*—(*L'Angely.*)

" How high soe'er man's pride may lift his name,
None, in the grave, more than six feet may claim."

" Si j'avois à revivre, je vivrois comme j'ay vescu."
MONTAIGNE. *Essais, III.*, 2. (*P.* 35.)

" If I had to live my life over again I would live as I have lived."

" Si je savais un mot plus cochon que cochon, je le choisirais."
SARDOU. *Rabagas, Act II., Sc. V.*—(*Vuillard.*)

" If I knew a word more piggish than pig I would use it."

" Si jeunesse savait, si vieillesse pouvait."
HENRI ESTIENNE. *Les Prémices, Epigramme CXCI.*
LEGRAND. *La Famille Extravagante, Divertissement.*—(*Mme. Rissolé.*)

" Had youth the knowledge, or old age the power."

" Si l'amour est une foiblesse
C'est la foiblesse des grands cœurs."
QUINAULT. *Thésée, Act II., Sc. VIII.*—(*Médée.*)

" Love, if it a weakness be,
Is the weakness of great souls."

" Si l'effort est trop grand pour la faiblesse humaine
De pardonner les maux qui nous viennent d'autrui,
Epargne-toi du moins le tourment de la haine ;
A défaut du pardon, laisse venir l'oubli."
DE MUSSET. *La Nuit d'Octobre.*

" If for weak man the effort is too great
To pardon injuries by our neighbours done,
Yet spare thyself at least the pangs of hate,
And failing pardon, grant oblivion."

" Si l'on veut abolir la peine de mort en ce cas, que MM. les assassins commencent."
ALPHONSE KARR. *Les Guêpes, Janvier*, 1849. (*Ed. Michel Lévy. Vol. VI., p.* 304.)

" If in such cases it is desired to abolish the penalty of death, let the murderers begin."

" Si le ciel tombait il y aurait bien des alouettes prises."
MONTLUC. *La Comédie de Proverbes, Act I., Sc. IV.*—(*Alizon.*)

" If the heaven should fall we should catch plenty of larks."

" Si la diversité tousiours ne la soulage,
Mesme un grand bien qui soit seul et long se déteste."
JODELLE. *Amours. Autre Chapitre d'Amour.*

" Unless variety do lend its aid
Our one great blessing we at length abhor."

"Si la mode empoisonne un natural heureux,
A quoi sert le bonheur d'être né vertueux."
NIVELLE DE LA CHAUSSÉE. *Le Préjugé à la Mode, Act II., Sc. V.*
—(*Damon.*)

"Fine natures, from their course by fashion torn,
Gain nothing in that they were virtuous born."

"Si la raison nous luit, qu'avons-nous à nous plaindre ?
Nous n'avons qu'un flambeau, gardons-nous de l'éteindre."
VOLTAIRE. *Sur la Loi Naturelle, II.*

"If reason light us, why bemoan our lot ?
'Tis our one torch, see that it fail us not."

"Si la vie est un passage,
Sur ce passage au moins semons des fleurs." [1]
Quoted by Coste in a footnote to Montaigne, Essais, III., 13.
(*P.* 380.)

"If life is but a passage,
Let us at least strew flowers thereon."

"Si les triangles faisoient un dieu, ils lui donneraient trois côtés."
MONTESQUIEU. *Lettres Persanes, LIX.*

"If the triangles made a god, they would give him three sides."

"C'est que l'homme, amoureux de son sot esclavage,
Fit dans ses préjugés Dieu même à son image."
VOLTAIRE. *Sur la Loi Naturelle, III.*

"Enamoured of his slavery, man purblind
Doth fashion God in th' image of his kind."

"Ce n'est point Dieu qui a fait l'homme à son image, c'est l'homme qui a figuré Dieu sur la sienne."
VOLNEY. *Les Ruines, Chap. XII.*

'It is not God who has made man after His image, it is man who has imaged God after his own."

"(Et) si m'estonne fort pourquoy
La mort osa penser à moy
Qui ne songeay jamais en elle." MATHURIN REGNIER. *Epitaphe.*

"Astounding 'tis to see
That death should think of me,
That never dreamt of death."

"(Et) si me fault, pour les gens faire taire,
Rire en plorant et très amèrement
De triste cuer chanter joyeusement."
CHRISTINE DE PISAN. *Rondeaux, XI.*

"So must I, people's tongues to still,
Laugh loud while bitter tears I shed,
And sing glad songs with heart of lead."

[1] Sometimes attributed to the Regent, Philippe d'Orléans.

"Si nous n'avions pas de défauts, nous ne prendrions pas tant de plaisir à en remarquer dans les autres."

LA ROCHEFOUCAULD. *Maximes*, 31.

"If we had no faults we should take less pleasure in remarking those of others."

"Si nous n'avions pas des juges à Berlin."

ANDRIEUX. *Le Meunier de Sans Souci.* (*Ed.* 1818. *Vol. III.*, *p.* 208.)

"Suppose we had no judges in Berlin."

"Si, parmi tant d'ennuis, j'aime encore ma vie,
Je suis mon ennemi."

F. DE MALHERBE. *Stances pour le Comte de Soissons.*

"If, midst such sorrows, I still love my life,
I am my enemy."

"Si, pour le bien prendre,
Le corsaire eut été plus voleur qu'Alexandre,
Par un fâcheux revers alors on aurait vu
Le premier sur le trône, et le second pendu."

REGNARD. *Epître.* (*Ed.* 1790. *Vol. IV.*, *p.* 389.)

"If a greater thief
The pirate was than Macedonia's chief,
We should have seen (a sad reverse, I own)
The monarch hanged, the pirate on the throne."

"Si vous êtes dans la détresse,
O mes amis! cachez-le bien;
Car l'homme est bon, et s'intéresse
A ceux qui n'ont besoin de rien."

F. B. HOFFMAN. *Mes Souvenirs.—Conseil Utile.*

"My friends, if you are sore distressed,
Your sorrows hide from every eye;
For men show kindliest interest
In those that need no sympathy."

"Simple et grand, fort et doux,
Unissez tous les tons pour plaire à tous les goûts."

ABBÉ DELILLE. *Les Jardins, Chant I.*

"Ornate and simple, strong and sweet,
Unite all styles, so thou all tastes shalt meet."

"Sitôt que le beau, le sublime est commun, il ne paraît ni beau ni sublime."

VOLTAIRE. *Essai sur les Mœurs et l'Esprit des Nations. Introduction.* (*Vol. IV.*, *p.* 71.)

"So soon as the beautiful, the sublime becomes common, it appears neither beautiful nor sublime."

"Son argent redresse les jugements de son esprit. Il a du discernement dans sa bourse."

MOLIÈRE. *Le Bourgeois Gentilhomme, Act I., Sc. I.—(Le Maître de Musique.)*

"His money rectifies the judgments of his intelligence. He has discernment in his purse."

" Son chef-d'œuvre est toujours l'écrit qui doit éclore :
On récite déjà les vers qu'il fait encore."

GILBERT. *Satires, I.* (*Ed.* 1823, *p.* 40.)

" His masterpiece is aye th' unopened flower :
Men quote the lines he 's writing at this hour."

" Son esprit brille au dépens de sa mémoire."

LESAGE. *Gil Blas, III.*, 11.

" His wit shines at the expense of his memory."

" Sotte et fâcheuse humeur de la pluspart des hommes,
Qui suivant ce qu'ils sont jugent ce que nous sommes."

MATHURIN REGNIER. *Satyres, VII.*

" A folly 'tis that 's common 'mongst mankind,
To judge us by what in themselves they find."

" Mesurant par soi ce qu'on voit en autrui."

LA FONTAINE. *Fables, VIII.*, 26.—" *Démocrite et les Abdéritains.*"

" Measuring by ourselves what we in others see."

Souffre un mal nécessaire, et pense qu'on ne peut
Braver mieux le destin qu'en voulant ce qu'il veut."

JEAN BERTAUT. *Sur le Trépas de M. de Ronsard.* (*Ed.* 1891, *p.* 127.)

" Bear patiently all necessary ills ;
We best brave Fate by willing as she wills."

" Soupirer quand le sort nous rend une injustice,
C'est lui prêter une aide à nous faire un supplice."

PIERRE CORNEILLE. *Agésilas, Act II., Sc. VIII.*—(*Aglatide.*)

" To sigh when Fate on us her unjust spite doth vent,
Is but to aid her in inflicting punishment."

" Souvent c'est perdre tout que vouloir tout savoir."

PIERRE CORNEILLE. *La Suite du Menteur, Act I., Sc. II.*—(*Cliton.*)

" He ofttimes loseth all who seeketh all to know."

" Souvent d'un grand dessein un mot nous fait juger."

RACINE. *Athalie, Act II., Sc. VI.*—(*Athalie.*)

" One word will oft some mighty scheme lay bare."

" (Et) souvent l'infortune aux rois est nécessaire."

VOLTAIRE. *La Henriade, Chant III.*

" Misfortune 's oft to kings a necessary ill."

" Souvent la peur d'un mal nous conduit dans un pire."

BOILEAU. *L'Art Poétique, I.*, 64.

" Fear of one evil oft leads to a worse."

" Souvent trop rechercher fait trop trouver aussi."

JEAN BERTAUT. *Timandre.* (*Ed.* 1891, *p.* 226.)

" Who seeks too much, too much will ofttimes find."

" Souviens-toi qu'en nous il existe souvent
Un poète endormi, toujours jeune et vivant."

DE MUSSET. *A Sainte-Beuve.*

" Forget not that there oft exists in us
A sleeping poet, young and vigorous."

" Souviens-toi qu'il vaut mieux tomber en citoyen
Sous le mépris de tous, que mériter le tien."

DELAVIGNE. *La Popularité, Act I., Sc. II.—(Sir Gilbert.)*

" 'Tis better far 'neath the contempt to groan
Of all thy fellows, than deserve thine own."

" Souviens-toi sans cesse que l'ignorance n'a jamais fait de mal, que l'erreur seule est funeste."

J. J. ROUSSEAU. *Emile, Livre III.*

" Remember always that ignorance has never done any harm : it is error alone that is fatal."

" Soyez plutôt maçon, si c'est votre talent,
Ouvrier estimé dans un art nécessaire,
Qu'écrivain du commun, et poète vulgaire."

BOILEAU. *L'Art Poétique, IV.*, 26.

" Better lay bricks, if there thy talent lies,
An honest workman at a useful trade,
Than scribble trash and poetry degrade."

" Sur quelque préférence une estime se fonde,
Et c'est n'estimer rien, qu'estimer tout le monde."

MOLIÈRE. *Le Misanthrope, Act I., Sc. I.—(Alceste.)*

" Esteem is founded on discrimination ;
Worthless th' esteem that covers all creation."

" Surtout, pas de zèle ! " TALLEYRAND.

" Above all, no zeal ! "

" Tandis que vous vivrez, le sort, qui toujours change,
Ne vous a point promis un bonheur sans mélange."

RACINE. *Iphigénie, Act I., Sc. I.—(Arcas.)*

" So long as you shall live, fate, ever coy,
No blessing promises without alloy."

" Tant crie l'on Noel, qu'il vient."

VILLON. *Ballade des Proverbes.*

" Christmas is coming, cry we, and at last it comes."

" Tant est preudom, si com moi sanble,
Qui a ces ij. choses ensanble,
Valor de cors et bonté d'âme."

RUTEBEUF. *Complainte de Geffroy de Sargines.* (*Ed.* 1839. *Vol. I., p.* 66.)

" Noble is he, methinks you'll find,
Whoso hath these two things combined—
Valorous heart and kindly soul."

"Tant qu'ils ne sont qu'amants, nous sommes souveraines,
Et jusqu'à la conquête ils nous traitent en reines;
Mais après l'hyménée ils sont rois à leur tour."
PIERRE CORNEILLE. *Polyeucte, Act I., Sc. III.—(Pauline.)*
"While they're but lovers we play sovereigns' parts;
As queens they treat us, till they win our hearts,
But once we're wed, they in their turn are kings."

"Tant va pot à l'eve que brise."
PIERRE DE ST. CLOUD. *Roman du Renart, line* 13,650.
"The pitcher to the water goes
So oft that at the last 'tis broke."

"Jeu qui trop dure ne vault rien,
Tant va le pot à l'eau qui brise."
CHARLES D'ORLÉANS. *Rondel XXXVII.*
"Sport that too long endures is nothing worth,
The pot goes once too often to the well."

"Tant va le pot à l'eau qu'il brise."
VILLON. *Ballade des Proverbes.*

"Tant va la cruche à l'eau qu'enfin elle se brise."
MONTLUC. *Comédie de Proverbes, Act I., Sc. I.—(Lidias.)*
MOLIÈRE. *Le Festin de Pierre, Act V., Sc. II.—(Sganarelle.)*
"The pitcher goes so often to the well that at last it breaks."

"Tel brille au second rang qui s'éclipse au premier."
VOLTAIRE. *La Henriade, Chant I.*
"Chief 'mongst the followers, 'mongst the leaders lost."

"Tel, comme dit Merlin, cuide engeigner autrui,
Qui souvent s'engeigne soi-même."
LA FONTAINE. *Fables, IV.*, 11.—"*La Grenouille et le Rat.*"
"Whoso, says Merlin, would deceive another,
Full oft deceiveth but himself."

"Tel donne à pleines mains qui n'oblige personne:
La façon de donner vaut mieux que ce qu'on donne."
PIERRE CORNEILLE. *Le Menteur, Act I., Sc. I.—(Cliton.)*
"The lavish giver ofttimes earns no praise:
The mode of giving far the gift outweighs."

"Tel maître, tel valet." *Attributed to* BAYARD.
"Like master, like man."

"Tel valet, tel maître."
COLLIN D'HARLEVILLE. *Les Châteaux en Espagne, Act I., Sc. VIII.—(M. D'Orlange.)*
"Like man, like master."

"Tel pleure aujourd'hui qui sourira demain."
ANDRÉ CHÉNIER. *Le Mendiant, line* 211.
"Some weep to-day who shall to-morrow smile."

" Tel rit quand on le prêche, et craint la raillerie."
NÉRICAULT-DESTOUCHES. *Le Médisant, Act III., Sc. VII.* —(*Damon.*)

" Some laugh at sermons yet fear ridicule."

" Telle jadis Carthage
Vit sur ses murs détruits Marius malheureux,
Et ces deux grands débris se consolaient entr'eux."
ABBÉ DELILLE. *Les Jardins, Chant IV.*

" Thus Marius stood
On the battlements crumbling of Carthage of old,
And these two mighty ruins each other consoled."

" (Mais) tenant toutefois pour le salut humain
En une main le fléau, l'emplastre en l'autre main."
SALLUSTE DU BARTAS. *Le Septième Jour de la Semaine.* (*Ed.* 1623, *p.* 190.)

" God's loving kindness all mankind enfolds;
One hand the scourge and one the plaster holds."

" Tes vers, en tout pays, sont cités d'âge en âge."
VOLTAIRE. *Epîtres, CI.—A Horace.*

" In every land men quote thy lines from age to age."

" Tiens-toi à table honnestement,
Et t'abille de vestement
En tel atour qu'on ne s'en mocque,
Car on cognoist l'œuf à la coque."
CHRISTINE DE PISAN. *Dicts Moraux à son Fils.*

" Bear thee at table decently,
And let thy garb so fashioned be
That none shall mock, for by its shell
The nature of the egg we tell."

" Tiers hoir ne jouist de chose mal acquise."
EUSTACHE DESCHAMPS. *Balades de Moralitez, CCLXXIX.*

" Des choses mal acquises le tiers hoir ne jouira."
RABELAIS. *Pantagruel, III.*, 1.

" Of ill-gotten gains the third heir shall ne'er have enjoyment."

" Tote rien se torne en déclin,
Tot chiet, tot meurt, tot vait à fin:
Hom muert, fer use, fust porrist,
Tur font, mur chiet, rose flaistrist,
Cheval trebusche, drap viésist:
Tot ovre fet od mainz périst."
ROBERT WACE. *Le Roman de Rou, line* 65.

" All things to their decline do tend,
All falls, expires, comes to its end:
Man dies, iron rusts, wood rots away,
Tower sinks, wall falls, rose has its day.
Horse stumbles, cloth wears out apace,
No work of hands leaves lasting trace."

"Toujour mai que li vièi,
Cresès, li jouine, de counouisse."
MISTRAL. *Mireille, Chant III.* (*Ed.* 1891, *p.* 70.)

"Ever the young
Imagine they are wiser than the old."

"(Et que) toujours avec quelque soin qu'il se farde,
Se trahit l'égoïsme humain."
BAUDELAIRE. *Les Fleurs du Mal, XLV.*—"*Confession.*"

"Though paint and powder be with skill applied,
Man's selfishness is ever self-betrayed."

"Toujours dans les plaisirs, on se fait une loi
De braver le public, et de vivre pour soi."
DE LA NOUE. *La Coquette Corrigée, Act I., Sc. VII.*—(*Le Marquis.*)

"In his pleasures, man
Doth ever to himself this licence give,
To brave the world and for himself to live."

"Toujours indépendant du reste des humains,
Un prince tient sa gloire ou sa honte en ses mains :
Et, que l'on veuille enfin le servir ou lui nuire,
Lui seul peut s'élever, lui seul peut se détruire."
VOLTAIRE. *Épitres, XI.—A M. le Duc d'Orléans.*

"Of all men independent, with renown
Or with disgrace a prince himself doth crown.
Wish we him well or ill, 'tis he alone
That can exalt himself or can dethrone."

"(Et) toujours l'épine est sous la rose."
ANON. (*Quoted by J. J. Rousseau, Les Confessions, Part. I., Livre I., from an old song popular in Paris.*)

"The thorn lurks ever underneath the rose."

"On voit rarement des roses sans épines."
TRISTAN L'HERMITE. *Mariane, Act I., Sc. III.*—(*Hérode.*)

"Roses without thorns we seldom see."

"Toujours la fin couronne l'œuvre."
LEGRAND. *La Famille Extravagante, Divertissement.*—(*Lisette.*)

"Ever the end the work doth crown."

"Toujours les flatteurs
Sont plus crus mille fois que les bons serviteurs."
SCARRON. *Jodelet, Act II., Sc. I.*—(*Béatrix.*)

"Aye flatterers, I've perceived,
Sooner than faithful servants are believed."

"(Et) toujours quelque crainte accompagne l'amour."
RACINE. *Britannicus, Act V., Sc. III.*—(*Junie.*)

"Some fear doth ever bear love company."

"Tous chats sont gris de nuit."
MONTLUC. *Comédie de Proverbes, Act III., Sc. VII.—(Philipin.)*
"At night all the cats are grey."

"Tous chemins vont à Rome."
LA FONTAINE. *Fables, XII.*, 27.—"*Le Juge Arbitre, l'Hospitalier et le Solitaire.*"
"Tous chemins mènent à Rome."
VOLTAIRE. *Lettre à Mme. de Fontaine*, 23 *Sept.*, 1750. (*Vol. IX., p.* 655.)
"All roads lead to Rome."

"Tous climats sont indifférens pour l'amour."
J. J. ROUSSEAU. *Les Prisonniers de Guerre, Sc. I.—(Dorante.)*
"All climates are alike to love."

"Tous jors aime qui est amis."
JEAN DE MEUNG. *Le Roman de la Rose, line* 8831.
"Who is a true friend loves for ever."

"Tous les biens que le ciel couvre, et que la terre contient en toutes ses dimensions, haulteur, profondité, longitude et latitude, ne sont dignes d'esmouvoir nos affections et troubler nos sens et esprits." RABELAIS. *Pantagruel, III.*, 2.
"All the wealth that the heaven covereth and that the earth containeth within its dimensions, height, depth, length and breadth, is not worthy to stir our affections or to trouble our senses and our intelligence."

"Tous les fous ne sont pas aux Petites-Maisons."
REGNARD. *Epître à M. le Marquis de* * * *. (*Ed.* 1790. *Vol. IV., p.* 393.)
"The madmen are not all in Bedlam mured."

"Tous les genres sont bons, hors le genre ennuyeux."
VOLTAIRE. *Preface to "L'Enfant Prodigue". Ed.* 1738.
"All styles are good except the style that bores."

"Tous les hommes vivants sont ici-bas esclaves,
Mais, suivant ce qu'ils sont, diffèrent d'entraves,
Les uns les portent d'or, les autres de fer."
MATHURIN REGNIER. *Satyres, III.* (*Ed.* 1617, *p.* 10.)
"Each man throughout his life a slave remains,
But as their stations differ, so their chains;
Some fetters wear of gold, the rest of iron."

"Tous les méchants sont buveurs d'eau :
C'est bien prouvé par le déluge."
COMTE DE SÉGUR. *Romances et Chansons.* "*Chanson Morale.*" (*Ed.* 1820, *p.* 96.)
"The wicked all are water-drinkers:
'Tis by the deluge clearly proved."

"(Oui) tous les mots sont fins quand la moustache est fine."
ROSTAND. *Cyrano de Bergerac, Act II., Sc. VI.*—(*Cyrano.*)
"All speeches are well turned that fall from well-cut lips."

"Tous les vices politiques ne sont pas des vices moraux, et tous les vices moraux ne sont pas des vices politiques."
MONTESQUIEU. *De l'Esprit des Lois, XIX.*, 11.
"All political vices are not moral vices, and all moral vices are not political vices."

"(Et) tous maux sont pareils alors qu'ils sont extrêmes."
PIERRE CORNEILLE. *Horace, Act III., Sc. IV.*—(*Sabine.*)
"All ills are equal when they are extreme."

"Tout abbrégé sur un bon livre est un sot abbrégé."
MONTAIGNE. *Essais, III.*, 8. (*P.* 180.)
"Every abridgment of a good book is a stupid abridgment."

"Tout appartient à la patrie quand la patrie est en danger."
DANTON. *Discours dans l'Assemblée Législative*, 28 *Août*, 1792.
"Everything belongs to the fatherland when the fatherland is in danger."

"Tout ce qu'on dit de trop est fade et rebutant;
L'esprit rassasié le rejette à l'instant;
Qui ne sait se borner ne sut jamais écrire."
BOILEAU. *L'Art Poëtique, I.*, 61.
"Inflated diction wearies and disgusts;
The sated mind refuses it at sight.
Who learns not reticence can never write."

"Tout ce qui est naturel est varié."
MME. DE STAËL. *Corinne, Livre I., Chap. IV.*
"Whatever is natural possesses variety."

"Tout ce qui n'est point prose est vers; et tout ce qui n'est point vers est prose."
MOLIÈRE. *Le Bourgeois Gentilhomme, Act II., Sc. VI.*—(*Le Maître de Philosophie.*)
"All that is not prose is verse, and all that is not verse is prose."

"Tout ce qui sort de l'homme est rapide et fragile,
Mais le vers est de bronze et la prose est d'argile."
LAMARTINE. *Réponse aux Adieux de Sir Walter Scott.*
"All that man utters swift doth pass away,
But poetry is bronze, and prose is clay."

"Tout ce qui vit n'est fait que pour nous réjouir,
Et se moquer du monde est tout l'art d'en jouir."
GRESSET. *Le Méchant, Act II., Sc. III.*—(*Cléon.*)
"All living things are made to be our toys;
Who mocks the world, alone the world enjoys."

"Tout cherche son bien-être et chacun vit pour soi :
Des êtres animés c'est l'immuable loi."

JOSEPH CHÉNIER. *Discours sur l'Intérêt Personnel.*

"Each his well-being seeks, each for himself doth live ;
To all things Nature this unchanging law doth give."

"Tout citoyen est roi, sous un roi citoyen."

FAVART. *Les Trois Sultanes, Act II., Sc. III.*—(*Soliman.*)

"'Neath a citizen king, all his subjects are kings."

"Tout cœur infidèle est un monstre en morale."

MOLIÈRE. *Les Femmes Savantes, Act IV., Sc. II.*—(*Armande.*)

"A heart unfaithful is a moral monster."

"Tout comprendre rend très indulgent."

MME. DE STAËL. *Corinne, Chap. V.*

"Full understanding makes us most indulgent."

'Tout est dit, et l'on vient trop tard depuis plus de sept mille ans qu'il y a des hommes et qui pensent."

LA BRUYÈRE. *Caractères, Des Ouvrages de l'Esprit, I.*

"Everything has been said, and we come too late by more than seven thousand years, since when there have been men, and men who thought."

"Tout est dit, tout devient commun.
Les Conquérans voudroient un nouveau monde ;
C'est aux Rimeurs qu'il en faut un."

HOUDART DE LA MOTTE. *Fables Nouvelles, II.*, 5, 13.

"All 's commonplace, all has been said before.
Great conquerors have cried for a new world,
But, as I think, the Rhymesters need one more."

"Toutes les bonnes choses ont été dites avant moi."

FREDERICK THE GREAT. *Lettre à M. de Voltaire*, 26 *Décembre*, 1737. (*Voltaire, Vol. XII., p.* 89.)

"All the good things have been said by others before me."

"On a tout dit."

JOSEPH CHÉNIER. *Le Public et l'Anonyme.*

"Everything has been said."

"Rien de nouveau dans la nature et dans les arts. Tout ce qu'on fait a été fait ; tout ce qu'on dit a été dit ; tout ce qu'on rêve a été rêvé."

LAMARTINE. *Voyage en Orient.*—"*Souvenirs, Impressions, Pensées et Paysages*, 24 *Juillet*, 1832."

"There is nothing new in nature or the arts. Whatever we do has been done ; whatever we say has been said ; whatever we dream has been dreamed."

"Je suis venu trop tard dans un siècle trop vieux."

DE MUSSET. *Rolla, I.*

"Too late I came into too old a world."

"Il faut être ignorant comme un maître d'école
Pour se flatter de dire une seule parole
Que personne ici-bas n'ait pu dire avant nous,
C'est imiter quelqu'un que de planter des choux."
DE MUSSET. *Namouna, Chant II.*, 9.

"As simple as a schoolmaster are they
Who fancy they a single word can say
Which is not from some other a quotation.
E'en planting cabbages is imitation."

"Tout est donc hasard? Oui, pourvu qu'on donne ce nom à un ordre que l'on ne connaît pas."
FONTENELLE. *Dialogues des Morts. Modernes, II.*—(*Erasme et Charles V.*)

"All is then chance? Yes, provided that we give the name of chance to a sequence which is entirely unknown to us."

"Tout est mal, tout est bien, tout le monde est content."
GRESSET. *Le Méchant, Act IV., Sc. VII.*—(*Cléon.*)

"All is wrong, all is right, all the world is content."

"Tout faiseur de journaux doit tribut au malin."
LA FONTAINE. *Lettre à M. Simon de Troyes, Février*, 1686.

"All journalists owe tribute to the devil."

"Tout franc, vous vous levez tous les jours trop matin.
Qui veut voyager loin ménage sa monture;
Buvez, mangez, dormez, et faisons feu qui dure."
RACINE. *Les Plaideurs, Act I., Sc. I.*—(*Petit-Jean.*)

"Frankly, you get up every day too soon.
He who would travel far rides not too fast;
Eat, drink and sleep, and build a fire to last."

"Tout homme à ses bienfaits a droit également;
Aucun dans l'univers n'est né pour son tourment."
DE LATOUCHE. *Iphigénie en Tauride, Act I., Sc. V.*—(*Iphigénie.*)

"All men to happiness have equal right;
None for his torment only saw the light."

"Tout homme a une bête féroce en soi; peu savent l'enchaîner, la plupart lui lâche le frein, lorsque la terreur des lois ne les retient pas."
FREDERICK THE GREAT. *Lettre à M. de Voltaire*, 31 *Oct.*, 1760. (*Voltaire, Vol. XII., p.* 458.)

"Every man has a wild beast within him; a few can keep it in subjection, but the majority let it loose whenever they are not restrained by the laws."

"Tout homme a vu le mur qui borne son esprit."
ALFRED DE VIGNY. *La Flûte.*

"Each man has seen the wall which bounds his mind."

"Tout homme doit être soldat pour la défense de sa liberté; nul ne doit l'être pour envahir celle d'autrui."

J. J. ROUSSEAU. *Dernière Réponse à M. Bordes.*

"Every man must be a soldier for the defence of his own liberty; none for the purpose of invading the liberty of others."

"Tout homme doit pleurer, tel est l'arrêt suprême,
L'homme bon sur autrui, l'homme dur sur lui-même."

ABBÉ DELILLE. *L'Imagination, Chant III.*

"Some sorrows, 'tis decreed, all must bemoan;
The kind man others' woes, th' unkind his own."

"Tout homme est formé par son siècle: bien peu s'élèvent au-dessus des mœurs du temps."

VOLTAIRE. *Essai sur les Mœurs et l'Esprit des Nations, Chap. LXXXII.* (*Vol. IV., p.* 468.)

"Every man is formed by his century: very few rise superior to the morals of their time."

"(Mais) tout homme est petit quand une époque est grande."

LAMARTINE. *Réponse aux Adieux de Sir Walter Scott.*

"In a great epoch every man is small."

"Tout homme est soldat contre la tyrannie."

VOLTAIRE. *Sophonisbe, Act III., Sc. II.*—(*Massinisse.*)

"All men are soldiers against tyranny."

"Tout le mal qui est dans les créatures a son fond dans quelque bien."

BOSSUET. *Traité du Libre Arbitre, Chap. XI.* (*Vol. X., p.* 129.)

"All the evil which is in created things has its root in some good."

"Tout le monde se plaint de sa mémoire, et personne ne se plaint de son jugement."

LA ROCHEFOUCAULD. *Maximes,* 89.

"Every man complains of his memory; no one complains of his judgment."

"Tout le plaisir des jours est en leurs matinées;
La nuit est déjà proche à qui passe midi."

F. DE MALHERBE. *Stances sur le Mariage du Roi et de la Reine.*

"All the day's joy is in its morning hours;
The night draws nigh for him who passes noon."

"Tout le secret des armes consiste en deux choses: à donner et à ne point recevoir."

MOLIÈRE. *Le Bourgeois Gentilhomme, Act II., Sc. III.*—(*Le Maître d'Armes.*)

"The whole secret of fencing consists in two things: in giving and in never receiving."

"Tout mal arrive avec des ailes, et s'en retourne en boitant."

VOLTAIRE. *Lettre à Mme. la Comtesse de Lutzelbourg,* 14 *Oct.,* 1753. (*Vol. IX., p.* 818.)

"Every evil comes to us on the wing and goes away limping."

"(Uns proverbe dist et raconte
Que) tout n'est pas on c'om voist luire."
RUTEBEUF. *Li Diz de Freire Denize Cordelier.* (*Ed.* 1839. *Vol. I., p.* 261.)
"'Tis in a proverb said of old
That all that glitters is not gold."

"Tout n'est pas or ce que reluit."
EUSTACHE DESCHAMPS. *Balades de Moralitez, CCLVII.*
"All is not gold that glitters."

"Tout perd qui tout tient."
RUTEBEUF. *Renart le Bestourné.* (*Ed.* 1839. *Vol. I., p.* 202.)
"He loseth all who holdeth all."

"Tout pouvoir excessif meurt par son excès même."
DELAVIGNE. *Louis XI., Act V., Sc. VIII.*—(*Louis.*)
"Excessive power dies by its own excess."

"Tout pouvoir humain est un composé de patience et de temps."
HONORÉ DE BALZAC. *Eugénie Grandet, p.* 129.
"All human power is a compound of patience and time."

"Tout prend de nouveaux traits, de nouveaux caractères,
Et nous ne sommes plus les enfants de nos pères."
LEFRANC DE POMPIGNAN. *Epitre au Marquis de Mirabeau.*
"New characters, new features each acquires;
We are no more the children of our sires."

"Tout s'excuse ici-bas hormis la maladresse."
DE MUSSET. *Louison, Act I., Sc. II.*—(*Le Duc.*)
"We pardon all on earth save want of tact."

"Tout s'use, tout périt, tout passe; mais hélas!
Excepté les mortels, rien ne change ici-bas."
LAMARTINE. *Secondes Méditations Poétiques, XV. Les Préludes.*
"All wears, all fades, all passes, but, ah woe!
Save man alone, nought changes here below."

"Tout soldat Français porte dans sa giberne son bâton de maréchal de France."
BLAZE. *La Vie Militaire sous l'Empire, Vol. I., p.* 5. (*Ed.* 1837.)
"Every French soldier carries in his knapsack the baton of a marshal of France."

"Tout va le mieux du monde."
VOLTAIRE. *Candide, Chap. VIII.* (*Vol. VIII., p.* 109.)
"All goes as well as possible."

"Tout va par degrés dans la nature, et rien par saut."
LEIBNITZ. *Nouveaux Essais, IV.*, 16.
"Everything in nature goes by steps, nothing by leaps."

" Tout vient à poinct qui peult attendre."
RABELAIS. *Pantagruel, IV.*, 48.
MONTLUC. *La Comédie de Proverbes, Act I., Sc. VII.*—(*Florinde.*)
HENRI ESTIENNE. *Les Prémices, Epigramme* 37.
" All comes in time to him who waits."

" Attendez l'heure du berger ;
Tout vient à tems qui peut attendre."
BUSSY RABUTIN. *Histoire Amoureuse des Gaules, Maximes d'Amour.* (*Ed. Cologne*, 1716. *P.* 192.)
" Wait ye the shepherd's hour ;
All comes in time to him who waits."

" Toute confiance est dangereuse, si elle n'est pas entière : il y a peu de conjonctures où il ne faille tout dire ou tout cacher."
LA BRUYÈRE. *Caractères. De la Société, LXXX.*
" All confidences are dangerous unless they are complete : the occasions are rare on which it is not necessary either to tell everything or to conceal everything."

" Toute femme varie."
FRANÇOIS I. *On a window at the Château de Chambord.* (*Brantôme, Vies des Dames Galantes, Discours IV.*)
" Every woman changes."

" Souvent femme varie,
Bien fol est qui s'y fie !
Une femme souvent
N'est qu'une plume au vent."
VICTOR HUGO. *Le Roi s'amuse, Act IV., Sc. II.*—(*Le Roi.*)
" Fickle woman changes ever,
Wise is he who trusts her never !
Woman ofttimes you will find
Like a feather in the wind."

" Toute la philosophie est comme un arbre dont les racines sont la métaphysique, le tronc est la physique, et les branches qui sortent de ce tronc sont toutes les autres sciences."
DESCARTES. *Les Principes de la Philosophie. Préface.*
" All philosophy is like a tree of which the roots are metaphysics, the trunk physics, and the branches springing from the trunk all the other sciences."

" Toute révélation d'un secret est la faute de celui qui l'a confié."
LA BRUYÈRE. *Caractères. De la Société, LXXXI.*
" Every betrayal of a secret is the fault of the person who confided it."

" Toute vérité nue et crue n'a pas assez passé par l'âme."
JOUBERT. *Pensées, Maximes et Essais, Titre XI.*, 36.
" The truth which is naked and raw has not been sufficiently assimilated by the soul."

" Toutes choses ont leur saison, les bonnes et tout : et je puis dire mon patenostre hors de propos."
MONTAIGNE. *Essais, II.*, 28. (*P.* 439.)
" All things, good and evil alike, have their seasons : I may even say my paternoster at the wrong time."

"Toutes choses se meuvent à leur fin."

RABELAIS. *Pantagruel, V.*, 37.

"All things move onward to their term."

"Toutes les fois que je donne une place vacante, je fais cent mécontents et un ingrat."

LOUIS XIV. (*Voltaire, Siècle de Louis XIV., Chap. XXVI. Vol. IV., p.* 1330.)

"Every time that I give away a vacant post I make a hundred men discontented and one ungrateful."

"Toutes les histoires anciennes—ne sont que des fables convenues."

VOLTAIRE. *Jeannot et Colin.* (*Vol. VIII., p.* 94.)

"All ancient histories are nothing but accepted fables."

"Travaille : un grand exemple est un puissant témoin.
Montre ce qu'on peut faire, en le faisant toi-même."

ANDRÉ CHÉNIER. *L'Invention, line* 254.

"Work : for example potent witness bears.
By what thou doest show what man may do."

"Travaillez peu vos vers et beaucoup vos succès."

DORAT. *Les Prôneurs, Act II., Sc. I.*—(*Calliclès.*)

"Work little at your verse and much at your successes."

"(Oui : vous qui de l'Olympe usurpant le tonnerre
Des éternelles lois renversez les autels ;
Lâches oppresseurs de la terre,)
Tremblez, vous êtes immortels."

ABBÉ DELILLE. *Dithyrambe sur l'Immortalité de l'Ame.*

"Ye who the thunders of Olympus steal
And th' altars of eternal law o'erthrow ;
Grinding the earth beneath your heel,
Tremble, for death ye shall not know."

"Triste destin des rois ! Esclaves que nous sommes,
Et des rigueurs du sort et des discours des hommes.
Nous nous voyons sans cesse assiégés de témoins ;
Et les plus malheureux osent pleurer le moins !"

RACINE. *Iphigénie, Act I., Sc. V.*—(*Agamemnon.*)

"How hard the lot of monarchs ! Bondsmen we
Both of fate's rigours and man's calumny.
Ever around us spies their watches keep,
And the unhappiest dare the least to weep."

"Troie et Napoléon ne sont que des poèmes."

HONORÉ DE BALZAC. *César Birotteau, p.* 62.

"Troy and Napoleon are only poems."

"Trop d'amour a trahi nos secrets amoureux."

RACINE. *Mithridate, Act IV., Sc. II.*—(*Xipharès.*)

"Excess of love love's secrets hath betrayed."

" Trop de désirs naissent de trop de force.
Qui peut tout pourra trop vouloir."
ANDRÉ CHÉNIER. *Le Jeu de Paume, XV.*
" From strength unbounded spring unchecked desires ;
Who is all-powerful bridles not his will."

" Trop de vertu pourrait vous rendre criminelle."
RACINE. *Andromaque, Act III., Sc. VIII.*—(*Céphise.*)
" Excess of virtue well may lead to crime."

" Trop heureux les mortels inconnus à leur maître."
VOLTAIRE. *L'Orphelin de la Chine, Act I., Sc. III.*—(*Idamé.*)
" Happy the mortals to their lord unknown."

" Troupèu que meno soune gardaire
Crussis, à tèms o tard, dins la gorjo dóu loup."
MISTRAL. *Mireille, Chant VII.* (*Ed.*, 1891, *p.* 217.)
" The flock that doth its shepherd lead,
Into the wolf's jaws falleth soon or late."

" Trouver la mélancolie
Dans le sein de la volupté." GRESSET. *Epître I. La Chartreuse.*
" Finding melancholy
In pleasure's bosom hidden."

" Tu dois à ton état plier ton caractère."
VOLTAIRE. *Alzire, Act I., Sc. IV.*—(*Montèze.*)
" To fit thy state thou shouldst thy temper mould."

" Tu m'oses aimer, et tu n'oses pas mourir."
PIERRE CORNEILLE. *Cinna, Act IV., Sc. VI.*—(*Emilie.*)
" Thou darest to love me, yet thou darest not die."

" Tu n'as point d'aile, et tu veux voler ! rampe ! "
VOLTAIRE. *Satires. Le Pauvre Diable.*
" Thou hast no wings and yet wouldst fly ! Nay, crawl ! "

" Tue-la." ALEXANDRE DUMAS FILS. *L'Homme-Femme, p.* 176.
" Kill her."

" Tuit voir ne sont pas bel à dire."
EUSTACHE DESCHAMPS. *Chançons Royaulx, CCCLXIV.*
" Not every truth is good to tell."

" Un amant fait la cour où s'attache son cœur,
Il veut de tout le monde y gagner la faveur,
Et pour n'avoir personne à sa flamme contraire,
Jusqu'au chien du logis il s'efforce de plaire."
MOLIÈRE. *Les Femmes Savantes, Act I., Sc. III.*—(*Henriette.*)
" Where his heart clings, his court the lover pays.
To gain her friends' goodwill his plans he lays,
And that there may be none to thwart his ends,
He strives e'en with the house-dog to make friends."

" Un beau naturel négligé ne porte jamais de fruits mûrs."
VAUVENARGUES. *L'Esprit Humain, II.*, § 28.

" A noble nature neglected never bears ripe fruit."

" Un bien qu'on doit avoir est comme un bien qu'on a."
GRESSET. *Le Méchant, Act III., Sc. IX.*—(*Valère.*)

" What will be ours one day we count our own."

" Un bienfait perd sa grâce à le trop publier;
Qui veut qu'on s'en souvienne il le doit oublier."
PIERRE CORNEILLE. *Théodore, Act I., Sc. II.*—(*Placide.*)

" Good deeds too loud proclaimed lose all their grace :
Forgot, they find in others' minds a place."

" Un bienfait reproché tint toujours lieu d'offense."
RACINE. *Iphigénie, Act IV., Sc. VI.*—(*Agamemnon.*)

" A favour that's begrudged was ever held a wrong."

" Un bon mot ne prouve rien."
VOLTAIRE. *Le Dîner du Comte de Boulainvilliers.* (*Vol. VI., p.* 1531.)

" A witticism proves nothing."

" Un bon repas jamais fut-il trop acheté ? "
COLLIN D'HARLEVILLE. *Monsieur de Crac, Act I., Sc. IV.* —(*Verdac.*)

" When did one pay too much for a good meal ? "

" (Il sait qu')un bon traité vaut mieux qu'une victoire."
DELAVIGNE. *Louis XI., Act II., Sc. V.*—(*Commine.*)

" A good treaty, he knows, a great victory outweighs."

" Un bonheur continu rendrait l'homme superbe,
Et chacun à son tour, comme dit le proverbe."
MOLIÈRE. *L'Ecole des Femmes, Act V., Sc. VIII.*—(*Arnolphe.*)

" Unbroken happiness would make men proud ;
' Each in his turn ' 's the motto of the crowd."

" Un clou chasse l'autre."
LEGRAND. *La Famille Extravagante. Divertissement.*—(*St. Germain.*)

" One nail drives out the other."

" Un cœur jaloux ne fait paraître
Que des feux qui le font haïr ;
Et pour être toujours le maître
L'amant doit toujours obéir."
J.-B. ROUSSEAU. *Cantate II. Adonis.*

" A heart to jealousy a prey
Burns with a hateful fire ;
The lover always must obey
Who would to rule aspire."

" Un cœur né pour servir sait mal comme on commande ;
Sa puissance l'accable alors qu'elle est trop grande ;
Et sa main, que le crime en vain fait redouter,
Laisse choir le fardeau qu'elle ne peut porter."
PIERRE CORNEILLE. *Pompée, Act IV., Sc. II.*—(*Cléopâtre.*)

" A heart that 's born to serve ne'er learns to reign ;
Too great it finds of boundless power the strain ;
The hand that, spite of all its crimes none fear,
Lets fall the burden that it cannot bear."

" Un cœur peut tout tenter quand l'amour l'accompagne."
POISSON. *L'Impromptu de Campagne, Sc. II.*—(*Eraste.*)

" With love to aid, a heart may all things dare."

" Un conjuré qui tremble est bien près de périr."
JOSEPH CHÉNIER. *Timoléon, Act I., Sc. II.*—(*Anticlès.*)

" Conspirators who quail are nigh their end."

" (Soyez persuadée qu')un continuel malheur et un continuel bonheur n'est pas une chose naturelle."
MME. DE SÉVIGNÉ. *Lettre* 237, *à Mme. de Grignan*, 30 *Mars*, 1672.

" You may be quite sure that either bad or good fortune without a break is an unnatural thing."

" Un courage indompté dans le cœur des mortels
Fait ou les grands héros ou les grands criminels."
VOLTAIRE. *Rome Sauvée, Act V., Sc. III.*—(*Cicéron.*)

" The courage that no peril e'er can shake
Doth or great heroes or great villains make."

" Un courroux sans puissance
Ne sçauroit apporter qu'au courroucé nuisance."
GARNIER. *Porcie, Act III.*—(*Antoine.*) (*Ed.* 1585, *p.* 22.)

" Anger without power
Can on the angered only evil shower."

" (Partout l'œil surpris admire)
Un désordre plein de beauté."
HOUDART DE LA MOTTE. *Pindare aux Enfers.*

" The wondering gaze doth everywhere admire
A beauteous disorder."

" Un dîner réchauffé ne valut jamais rien."
BOILEAU. *Le Lutrin, I.*, 104.

" A warmed-up dinner ne'er was worth the eating."

" Un empire fondé par les armes a besoin de se soutenir par les armes."
MONTESQUIEU. *Grandeur et Décadence des Romains, Chap. XVIII.*

" An empire founded by the sword must of necessity be maintained by the sword."

" Un enfant en ouvrant les yeux doit voir la patrie, et jusqu'à la mort ne doit plus voir qu'elle."

J.-J. ROUSSEAU. *Gouvernement de Pologne, Chap. IV.*

" A child when it opens its eyes should see its fatherland, and until death should see nothing else."

" Un esprit juste, en lisant l'histoire, n'est presque occupé qu'à la réfuter."

VOLTAIRE. *Essai sur les Mœurs et l'Esprit des Nations, Chap. LI.* (*Vol. IV., p.* 323.)

" A well-balanced mind, when reading history, is almost entirely occupied in refuting it."

" Un esprit sublime en vain veut s'élever
A ce degré parfait qu'il tâche de trouver;
Et toujours mécontent de ce qu'il vient de faire,
Il plaît à tout le monde, et ne saurait se plaire."

BOILEAU. *Satires, II.*, 91.

" Vain are the efforts of a noble soul
To reach the heights which he has made his goal.
And aye with what he does dissatisfied,
Though all men praise, he finds no cause for pride."

" Un état purement démocratique est le pire des états, lorsqu'il faut combattre un ennemi puissant."

CHATEAUBRIAND. *Itinéraire de Paris à Jérusalem, Part I.* (*Vol. II., p.* 278.)

" A State which is purely democratic is the worst of all States when it is a question of fighting a powerful antagonist."

" Un fat quelquefois ouvre un avis important."

BOILEAU. *L'Art Poétique, IV.*, 50.

" A coxcomb ofttimes will good counsel give."

" Un flatteur peut tout risquer avec les grands."

LESAGE. *Gil Blas, IV.*, 7.

" A flatterer may risk everything with the great."

" (J'ay souvent ouy en proverbe vulgaire qu')un fol enseigne bien un sage."

RABELAIS. *Pantagruel, III.*, 37.

" I have often heard the common proverb that a wise man can learn from a fool."

" Un grand obstacle au bonheur, c'est de s'attendre à un trop grand bonheur."

FONTENELLE. *Du Bonheur.*

" It is a great obstacle to happiness to expect too much happiness."

" Un homme à qui personne plaît, est bien plus malheureux que celui qui ne plaît à personne."

ABBÉ DE SAINT RÉAL. *Maximes, XLVII.*

" A man whom nobody pleases is much more unhappy than a man who pleases nobody."

" Un homme advisé en vault deux."
RABELAIS. *Pantagruel, II.*, 11.

" Un homme adverti en vaut deux."
HENRI ESTIENNE. *Les Prémices. Epigramme LXXXI.*

" A man forewarned is worth two."

" Un homme d'esprit serait souvent très embarrassé sans la compagnie des sots."
LA ROCHEFOUCAULD. *Maximes*, 140.

" A man of wit would be often very much embarrassed without the society of fools."

" Un homme de paille vaut une femme d'or."
MONTLUC. *La Comédie de Proverbes, Act III., Sc. VI.—(Fierabras.)*

" A man of straw is worth a woman of gold."

" Un homme n'est point vieil s'il ne le croit ainsi :
Vieillard n'est qui ne veut."
RONSARD. *Sonnets Divers, XCVII.* (*Vol. V., p.* 349.)

" No man is old unless he so believes.
None is a dotard but who wills to be."

" Un homme qui a un vice est toujours le valet de ses ennemis, quand ils savent se servir de cette ficelle."
HONORÉ DE BALZAC. *Les Paysans, Part II., Chap. II., p.* 329. *—(Rigou.)*

" A man with a vice is always the puppet of his enemies, if they know how to pull the string."

" Un homme qui néglige sa réputation est indigne d'en avoir."
VOLTAIRE. *Lettre à M. Thiriot*, 4 *Oct.*, 1735. (*Vol. IX., p.* 185.)

" A man who neglects his reputation is unworthy to have one."

" Un homme qui vit dans le monde est né l'esclave de l'opinion publique."
HONORÉ DE BALZAC. *Physiologie du Mariage, Méditation XXIII.* (*P.* 312.)

" A man who lives in the world is the born slave of public opinion."

" Un homme sage est au-dessus de toutes les injures qu'on lui peut dire ; et la grande réponse qu'on doit faire aux outrages, c'est la modération et la patience."
MOLIÈRE. *Le Bourgeois Gentilhomme, Act II., Sc. IV.—(Le Maître de Philosophie.)*

" A wise man is above all the abuse that may be levelled at him, and the best reply to make to insults is moderation and patience."

" Un jeune fat passe encore ; mais, ma foi,
Un jeune avare est un monstre pour moi."
VOLTAIRE. *L'Enfant Prodigue, Act I., Sc. IV.—(Marthe.)*

" A youthful fop may pass ; but, zounds, for me
A youthful miser's a monstrosity."

"Un joueur n'a rien de sacré."
SAURIN. *Beverlei, Act I., Sc. I.*—(*Henriette.*)
"Nothing is sacred to a gamester."

"Un jour de fête,
Un jour de deuil,
La vie est faite
En un clin d'œil." MÉRY.

"One day we smile,
One day we sigh,
Life passes while
We wink an eye."

"Un laid visage ne paraît pas laid à celui qui le porte."
J.-J. ROUSSEAU. *Lettre à M. D'Alembert.*
"An ugly face never appears ugly to the owner."

"Un mal d'opinion ne touche que les sots;
Et je prendrais pour ma devise,
Moins d'honneur et plus de repos."
MOLIÈRE. *Amphitryon, Act I., Sc. IV.*—(*Mercure.*)
"'Tis only fools men's good opinion treasure,
And for my motto I would take
Less honour and more leisure."

"Un mal et un péril ne vient jamais seul."
PHILIPPE DE COMMINES. *Mémoires, Livre III., Chap. V.*
"A mishap and a danger never come singly."

"Un malheur ne vient jamais sans l'autre."
MOLIÈRE. *L'Amant Médecin, Act I., Sc. I.*—(*Sganarelle.*)
"A misfortune never comes without a companion."

"Un malheur nous est toujours l'avant-coureur d'un autre."
MOLIÈRE. *Les Fourberies de Scapin, Act III., Sc. VII.*
—(*Géronte.*)
"One misfortune is always the forerunner of another."

"Un mal que l'on peut dire
N'est jamais si grand que l'on dit."
SCARRON. *Chanson.* (*Ed.* 1877. *Vol. I., p.* 117.)
"A grief we do not shrink from naming
Is ne'er so grievous as we say it is."

"(Je crois qu')un mauvais général vaut mieux que deux bons."
NAPOLÉON. *Lettre à Carnot,* 14 *Mai,* 1796.
"I think that one bad general is better than two good ones."

"Un mot est assez pour l'esprit,
Mais le cœur en veut davantage."
VOLTAIRE. *Lettre au Roi de Prusse,* 28 *Jan.,* 1741. (*Vol. XII., p.* 281.)
"One word may for the mind suffice,
But the heart ever asks for more."

" Un noble sans science est un cheval sans bride."
BOURSAULT. *Les Fables d'Esope, Act III., Sc. V.—(Esope.)*
" A noble without knowledge is a horse without a bridle."

" Un père en punissant, Madame, est toujours père ;
Un supplice léger suffit à sa colère."
RACINE. *Phèdre, Act III., Sc. III.—(Œnone.)*
" Parents, when punishing, are parents aye ;
Small chastisements suffice their wrath to stay."

" Un peu d'encens brûlé rajuste bien des choses."
CYRANO DE BERGERAC. *Agrippine, Act II., Sc. IV.—(Séjanus.)*
" A little incense burned sets most things right."

" Que ne fait-on passer avec un peu d'encens ! "
FLORIAN. *Fables, I.*, 13.—" *La Coquette et l'Abeille.*"
" A little incense makes amends for all."

" Un peu d'esprit et beaucoup d'autorité, c'est ce qui a presque toujours gouverné le monde."
J. L. GUEZ BALZAC. *Socrate Chrétien, Discours VIII.*
" A little wit and plenty of authority, that is what has almost always governed the world."

" Un peu de plomb peut casser
La plus belle teste du monde."
VOITURE. *Epître à M. le Prince, sur son Retour d'Allemagne. (Ed. Roux, p.* 571.)
" A little lead may break
The finest head in all the world."

" Songez que les boulets ne vous respectent guère,
Et qu'un plomb dans une tube entassé par des sots,
Peut casser d'un seul coup la tête d'un héros."
VOLTAIRE. *Epîtres, LI.—Au Roi de Prusse.*
" A musket ball will show you no respect.
A fool into a tube will ram some lead,
And at one stroke blow off a hero's head."

" Un poltron devient brave en entrant dans le régiment de Navarre."
J.-J. ROUSSEAU. *Emile, Livre IV.*
" A coward becomes brave when he joins the regiment of Navarre."

" (Non, c'est qu')un porc, un Moyne, un Prestre,
Ne font de bien qu'après la mort."
AGRIPPA D'AUBIGNÉ. *Pièces Epigrammatiques, XXV.—" Sur l'Apothéose du Cardinal Boromé."*
" A pig, a monk, a priest, 'tis said,
Are of no use till they be dead."

" Un prince dans un livre apprend mal son devoir."
PIERRE CORNEILLE. *Le Cid, Act I., Sc. VI.—(Le Comte.)*
" No prince will e'er from books his duty learn."

"Un prince est le premier serviteur et le premier magistrat de l'Etat."
FREDERICK THE GREAT. *Mémoires de Brandebourg, p.* 234. (*Ed. Neaulme,* 1751.)

"A prince is the first servant and the first magistrate of the State."

"Un rapport clandestin n'est pas d'un honnête homme ;
Quand j'accuse quelqu'un, je le dois, et me nomme."
GRESSET. *Le Méchant, Act V., Sc. IV.*—(*Ariste.*)

"Secret informing brings an honest man to shame ;
I charge because I must, nor seek to hide my name."

"Un service au-dessus de toute récompense,
A force d'obliger tient presque lieu d'offense."
PIERRE CORNEILLE. *Suréna, Act III., Sc. I.*—(*Orode.*)

"A service that all recompense transcends
By force of obligation oft offends."

"Un service rendu mal à propos est souvent puni comme une trahison."
VOLTAIRE. *Charles XII., Livre III.* (*Vol. V., p.* 257.)

"A service rendered unseasonably is often punished as though it were treason."

"Un sot, en écrivant, fait tout avec plaisir ;
Il n'a point en ses vers l'embarras de choisir."
BOILEAU. *Satires, II.*, 87.

"A scribbling fool in all he does delights ;
Choice hampers not the verses he indites."

"Un sot trouve toujours un plus sot qui l'admire."
BOILEAU. *L'Art Poétique, I.*, 232.

"A fool aye finds a bigger fool to praise him."

"Un souvenir heureux est peut-être sur terre
Plus vrai que le bonheur."
DE MUSSET. *Souvenir.* (*Poésies Nouvelles, p.* 213.)

"A happy memory is, perhaps, on earth
More true than happiness."

"Un suisse, comme un sot, fait toujours son métier."
NIVELLE DE LA CHAUSSÉE. *L'Ecole des Mères, Act II., Sc. IV.*—(*Le Marquis.*)

"A Swiss, like a fool, always sticks to his trade."

"Un Tiens vaut, ce dit-on, mieux que deux Tu l'auras."
LA FONTAINE. *Fables, V.*, 3.—"*Le Petit Poisson et le Pêcheur.*"

"A bird in the hand is worth two in the bush."

"Un trait d'imagination
Vaut cent pages d'astronomie."
VOLTAIRE. *Lettres en Vers et en Prose, X.—A M. de Fontenelle.*

"A single stroke of fancy's pen
Is worth an astronomic tome."

" Un véritable amour bannit la défiance."
LONGEPIERRE. *Médée, Act III., Sc. I.*—(*Jason.*)

"True love doth banish all mistrust."

" Un véritable roi n'est ni mari ni père."
PIERRE CORNEILLE. *Nicomède, Act IV., Sc. III.*—(*Nicomède.*)

" Who 's truly king is neither spouse nor sire."

" Un roi n'est ni père, ni fils, ni frère, ni parent, ni époux, ni ami. Qu'est-il donc? Roi, même quand il dort."
DIDEROT. *Principes de Politique des Souverains*, 130.

"A king is neither father, nor son, nor brother, nor kinsman, nor husband, nor friend. What is he then? King, even when asleep."

" Un vin d'Aï, dont la mousse pressée,
De la bouteille avec force élancée,
Comme un éclair fait voler son bouchon:
Il part, on rit, il frappe le plafond.
De ce vin frais l'écume pétillante
De nos Français est l'image brillante."
VOLTAIRE. *Satires.*—" *Le Mondain.*"

" Like to the prisoned vintage of Champagne,
That, from the bottle bursting forth amain,
Drives out the cork, swift as the lightning flashes,
Which, 'midst loud laughter, 'gainst the ceiling dashes;
This foaming wine, wherein the sparklets dance,
A picture gives us of the sons of France."

" Un voyageur vaut bien pour le moins un Gascon."
COLLIN D'HARLEVILLE. *Monsieur de Crac, Act I., Sc. I.*—(*Saint-Brice.*)

"Not e'en
A Gascon can outvie a traveller's tales."

" Une belle femme qui a les qualités d'un honnête homme est ce qu'il y a au monde d'un commerce plus délicieux."
LA BRUYÈRE. *Caractères. Les Femmes, XIII.*

"A beautiful woman with the qualities of an honest man makes the most charming companion in the world."

" Une coupable aimée est bientôt innocente."
MOLIÈRE. *Le Misanthrope, Act IV., Sc. II.*—(*Eliante.*)

"A guilty loved one soon is guiltless found."

" Une extrême justice est souvent une injure."
RACINE. *Les Frères Ennemis, Act IV., Sc. III.*—(*Jocaste.*)

" L'extrême justice est une extrême injure."
VOLTAIRE. *Œdipe, Act III., Sc. III.*—(*Philoctète.*)

"Too rigid justice oft is foulest wrong."

"Une femme est un diable
Très perfectionné."
VICTOR HUGO. *Le Roi s'amuse, Act I., Sc. II.*—(*Triboulet.*)

"A woman is a devil.
Most perfect of its kind."

"Une femme d'esprit est un diable en intrigue."
MOLIÈRE. *L'Ecole des Femmes, Act III., Sc. III.*—(*Arnolphe.*)

"A clever woman 's in intrigue a devil."

"Une femme qu'on garde est gagnée à demi."
MOLIÈRE. *L'Ecole des Maris, Act I., Sc. VI.*—(*Ergaste.*)

"A woman that is watched is nearly won."

"Une femme qui est belle a toujours de l'esprit; elle a l'esprit d'être belle, et je ne sais pas lequel vaut celui-là."
THÉOPHILE GAUTIER. *Mademoiselle de Maupin, p.* 145. (*Ed. Charpentier*, 1878.)

"A beautiful woman is never without wit; she has the wit to be beautiful, and I know none equal to that."

"Une fille sans un ami est un printemps sans roze."
MONTLUC. *La Comédie de Proverbes, Act III., Sc. III.*—(*Fierabras.*)

"A maid without a sweetheart is Spring without a rose."

"Une livre de mélancholie n'acquitte pas pour une onse de debtes."
MONTLUC. *La Comédie de Proverbes, Act III., Sc. III.*—(*Fierabras.*)

"A pound of melancholy will not pay an ounce of debts."

"Une nation est grande, une famille est petite: ce qui n'est rien pour l'une est tout pour l'autre."
VICTOR HUGO. *Les Voix Intérieures. Préface.*

"A nation is great, a family is small: what is nothing for the one is all for the other."

"Une nation libre peut avoir un libérateur; une nation subjuguée ne peut avoir qu'un autre oppresseur."
MONTESQUIEU. *De l'Esprit des Lois, XIX.*, 27.

"A free nation may have a liberator; a subjugated nation can only have a new oppressor."

"Une tempête dans un verre d'eau."
PAUL I. OF RUSSIA. (*Dutens, Dutensiana*, 40.)—*Said with reference to the troubles in Geneva.*

"A storm in a glass of water."

"Une vieillesse anticipée ést toujours le fruit de l'intempérance."
LESAGE. *Gil Blas, II.*, 2.

"Premature old age is always the fruit of excesses."

"Va, j'aime mieux mourir que de craindre la mort."
VOLTAIRE. *La Mort de César, Act III., Sc. V.*—(*César.*)

"Death is far better than the fear of death."

"Vaine erreur des amants, qui, pleins de leurs désirs,
Voudraient que tout cédât aux soins de leurs plaisirs."
RACINE. *Mithridate, Act IV., Sc. I.*—(*Phœdime.*)

"Of themselves thinking, lovers, foolish race,
Would to their pleasures make all else give place."

"(Kar) vasselage pars sens nen est folie;
Meltz valt mesure que ne fait estultie."
CHANSON DE ROLAND, *Line* 1724.

"Unbridled courage oft is foolishness.
Better the prudence that doth shun excess."

"Vault mieulx tart que jamais."
EUSTACHE DESCHAMPS. *Ballades, MCCCCLIX.*

"Vaut encore mieux tard que jamais."
PHILIPPE DE COMMINES. *Mémoires, Livre I., Chap. XVI.*

"Better late than never."

"Ventre affamé n'a point d'oreilles."
RABELAIS. *Pantagruel, III.*, 15.

"A hungry belly has no ears."

"Vertueux sans mérite, et vicieux sans crime."
PIERRE CORNEILLE. *Œdipe, Act III., Sc. V.*—(*Thésée.*)

"Virtuous without merit, vicious without crime."

"Vis selon la nature, sois patient, et chasse les médecins."
J.-J. ROUSSEAU. *Emile, Livre II.*

"Live according to nature, be patient, and dismiss the doctors."

"Vivez, aimez, c'est la sagesse!
Hors le plaisir et la tendresse
Tout est mensonge et vanité."
LAMARTINE. *Secondes Méditations Poétiques, IV.*—"*La Sagesse.*"

"Live! love! and you'll be wise.
Save joy and tenderness,
All 's vanity and lies."

"Vivez, si m'en croyez, n'attendez à demain;
Cueillez dès aujourd'huy les roses de la vie."
RONSARD. *Sonnets pour Hélène, Livre II.*, 42. (*Vol. I., p.* 340.)

"Best live, believe me—wait not for the morrow;
Gather to-day the roses of this life."

"Vivre, ce n'est pas respirer, c'est agir."
J.-J. ROUSSEAU. *Emile, Livre I.*

"Living is not breathing, but acting."

"Voilà bien du bruit pour une omelette!"
DES BARREAUX. (*Voltaire, Lettre à M. Thiriot*, 24 *Déc.*, 1758. *Vol. X., p.* 114.)

"What a disturbance about an omelette!"

"Voilà le soleil d'Austerlitz."
NAPOLÉON. (*Ségur, Hist. de Napoléon et de la Grande Armée, Livre VII., Chap. IX.*)

"There is the sun of Austerlitz."

"Voir, c'est savoir; vouloir, c'est pouvoir; oser, c'est avoir."
DE MUSSET. *Barberine, Act I., Sc. IV.*

"To see is to know; to will is to be able; to dare is to have."

"(Puissé-je de mes yeux y voir tomber ce foudre,
Voir tes maisons en cendre, et tes lauriers en poudre,)
Voir le dernier Romain à son dernier soupir,
Moi seule en être cause, et mourir de plaisir."
PIERRE CORNEILLE. *Horace, Act IV., Sc. V.*—(*Camille.*)

"Would that mine eyes might see that thunder fall,
Thy homes in ashes, dust thy laurels all;
See the last Roman draw his dying breath,
Myself the cause, then joyful meet my death."

"Voltaire! Quelque soit le nom dont on le nomme,
C'est un cycle vivant, c'est un siècle fait homme."
LAMARTINE. *Méditations Poétiques, XVIII.*—"*Ressouvenir du Lac Léman.*"

"Voltaire! Whate'er 'mongst men his name may be,
An age made man, a living cycle he!"

"Vos cent écus! j'aimerais mieux vous les devoir toute ma vie que de les nier un seul instant."
BEAUMARCHAIS. *Le Barbier de Séville, Act III., Sc. V.*—(*Figaro.*)

"Your hundred florins! I would sooner owe them to you all my life than repudiate the debt for a single instant."

"Votre enseignement mutuel fabrique des pièces de cent sous en chair humaine."
HONORÉ DE BALZAC. *La Peau de Chagrin, p.* 65.

"Your compulsory education turns out crown pieces in human flesh."

"Voulez-vous donc connaître les hommes? Etudiez les femmes."
J.-J. ROUSSEAU. *Lettre à M. d'Alembert.*

"Would you understand men? Then study women."

"Voulez-vous vivre heureuse? Vivez toujours sans maître."
VOLTAIRE. *Quatrième Discours sur l'Homme.*

"Would you live happy? Live without a master."

"Vouloir ce que Dieu veut est la seule science
Qui nous met en repos."
F. DE MALHERBE. *Consolation à M. du Périer sur la Mort de sa Fille.*

"To will as God wills is the only rule
That can give peace to man."

"Vous êtes orfèvre, Monsieur Josse."
MOLIÈRE. *L'Amour Médecin, Act I., Sc. I.*—(*Sganarelle.*)
"You are a goldsmith, Monsieur Josse."

"Vous êtes sur un volcan."
NAPOLÉON. (*Thibaudeau, Le Consulat et l'Empire. Vol. I., p.* 42.)
"You are walking on a volcano."

"Vous êtes un impertinent, monsieur, un homme ignare de toute bonne discipline, bannissable de la république des lettres."
MOLIÈRE. *Le Mariage Forcé, Sc. VI.*—(*Pancrace.*)
"You are a trifler, sir, a man unversed in all proper discipline, deserving of banishment from the republic of letters."

"Vous l'avez voulu, Georges Dandin, vous l'avez voulu."
MOLIÈRE. *Georges Dandin, Act I., Sc. IX.*—(*Georges Dandin.*)
"You have asked for it, Georges Dandin, you have asked for it."

"Vous parlez tout comme un livre."
MOLIÈRE. *Le Festin de Pierre, Act I., Sc. II.*—(*Sganarelle.*)
"You speak like a book."

"Il parle comme un livre."
VOLTAIRE. *Le Dépositaire, Act IV., Sc. III.*—(*M. Agnant.*)
"He speaks like a book."

"Vous poussez un peu loin vos vœux précipités,
Et vous croyez trop tôt ce que vous souhaitez."
RACINE. *Alexandre, Act III., Sc. I.*—(*Axiane.*)
"You to heights unattainable aspire,
Too readily believe what you desire."

"Vous savez bien où le bât me fait mal."
MOLIÈRE. *Sganarelle, Sc. XXI.*—(*Sganarelle.*)
"You know well enough where the saddle galls me."

"Vous savez mieux que moi, quels que soient nos efforts,
Que l'argent est la clé de tous les grands ressorts,
Et que le doux métal qui frappe tant de têtes,
En amour, comme en guerre, avance les conquêtes."
MOLIÈRE. *L'Ecole des Femmes, Act I., Sc. VI.*—(*Horace.*)
"As well you know, whate'er our efforts be,
All locks to open silver is the key.
This gentle metal, which turns many a brain,
In love and war we use our ends to gain."

"Vous semblez les anguilles de Melun: vous criez davant qu'on vous escorche."
RABELAIS. *Gargantua, I.*, 47.
"Tu ressembles à l'anguille de Melun: tu cries devant qu'on t'écorche."
MONTLUC. *La Comédie de Proverbes, Act I., Sc. II.*—(*Alaigre.*)
"You are like the eels of Melun: you cry out before they begin to skin you."

"Vous voyez qu'en ce fait la plus forte apparence
Peut jeter dans l'esprit une fausse créance.
De cet exemple-ci ressouvenez-vous bien,
Et quand vous verriez tout, ne croyez jamais rien."

MOLIÈRE. *Sganarelle, Sc. XXIV.*—(*Sganarelle.*)

"This shows that though appearances be strong,
Yet our conclusion from them oft is wrong.
A lesson from this circumstance receive:
Though everything you see, yet nought believe."

"Voyez un peu cet impertinent, qui veut empêcher les maris de battre leurs femmes."

MOLIÈRE. *Le Médecin malgré lui, Act I., Sc. II.*—(*Martine.*)

"Just look at this impertinent fellow, who wants to prevent husbands beating their wives."

"Voyons que les grands ne sont grands que parce que nous les portons sur nos épaules. Nous n'avons qu'à les secouer pour en joncher la terre."

DUBOSC MONTANDRÉ. *Le Point de l'Ovale.* (*Moreau, Bibliographie des Mazarinades, Vol. II., p.* 359.)

"Let us note that the great are only great because we carry them on our shoulders. We have only to give them a shake and the ground will be strewn with them."

"Les grands ne nous paraissent grands que parce que nous sommes à genoux; levons-nous!"

PRUDHOMME. *Motto of the "Journal des Révolutions de Paris".*

"The great only seem to us great because we are on our knees; let us arise!"

"Vray est qu'en toutes choses (Dieu excepté) advient quelquefois erreur. Nature mesme n'en est exempte quand elle produit choses monstrueuses et animaux difformes."

RABELAIS. *Pantagruel, V.*, 9.

"True is it that in all things (saving God) error doth sometimes enter in. Even Nature is not exempt therefrom, when she produces monstrosities and misshapen beasts."

"Vuide le pot
Tire-la-Rigault."

BASSELIN. *Vaux de Vire, XXV.*—"*Tire la Rigault.*"

"Empty the cup,
Drink it all up."

ITALIAN QUOTATIONS.

"A battesimo suoni o a funerale,
Muore un brigante e nasce un liberale."
GIUSTI. *Il Delenda Cartago, St. II.*
"Toll thou for baptism or for funeral,
A brigand dies, a liberal is born."

"A buon servente guiderdon non pere."
GUINICELLI. *Sonetto.* (*Poeti del Primo Secolo, Firenze*, 1816, *p.* 104.)
"The faithful servant shall his guerdon have."

"Ogni buon servire è meritato."
GALLO PISANO. *Canzone.* (*Parnaso Italiano, Vol. I., p.* 228.)
"All faithful service meeteth its reward."

"Servi e non guardare a cui, e averai de' migliacci."
SACCHETTI. *Novella CII.*
"Render services, never mind to whom, and you will get your cake."

"Che del servire al fin mai non si perde."
PULCI. *Morgante Maggiore, IX.*, 66.
"Good service ne'er is wasted in the end."

"Non si perde servigio mai nessuno:
Servi qualunque, e non guardar chi sia."
PULCI. *Morgante Maggiore, XXI.*, 114.
"Good services were never labour lost:
Serve whom thou will, and ask not who he be."

"Premio al ben servire
Pur viene alfin, se ben tarda a venire."
ARIOSTO. *Orlando Furioso, XXXI.*, 3.
"Every year of loyal duty past
Shall find, though late, its full reward at last."—(*Hoole.*)

"Aspettate
Il premio al ben servir, se il meritate."
CASTI. *La Grotta di Trofonio, Act I., Sc. IX.*
—(*Artemidoro.*)
"Ye may, if 'tis deserved,
Reward for faithful service aye expect."

"A ciascuno pare di saper ben dire, comechè alcuno per modestia lo nieghi."

CASA. *Galateo.* (*Opere, Milano*, 1806, *Vol. I., p.* 232.)

"Every one thinks he can talk well, though some, from modesty, deny it."

"A chi cerca il vero, bisogna montar sopra la ragione di cose corporee."

BRUNO. *Gli Eroici Furori, Part II., Dialogo II.*—(*Maricondo.*)

"He who is seeking the truth, must rise above the limitations of things corporeal."

"A chi in amor s'invecchia, oltr' ogni pena,
Si convengono i ceppi e la catena."

ARIOSTO. *Orlando Furioso, XXIV.*, 2.

"He who leads his life in amorous pain,
Deserves to feel the gyves and shackling chain."—(*Hoole.*)

"A chi litigare vuole bisogna quattro cose, e tu lo sai; ragion prima, chi la sappia dire, favore e chi te la faccia."

ARIOSTO. *Gli Soppositi, Act IV.*—(*Lico.*)

"A man who goes to law needs four things, as you know: a good case, some one to set it forth, favour and some one to show it."

"A chi un segreto? Ad un bugiardo o a un muto:
Questi non parla, e quei non è creduto."

PANANTI. *Epigramma.*

"Liars or mutes our confidence may fittingly receive,
For the mutes cannot betray us, and the liars none believe."

"(Conosco) a chi veramente ama non potere mancare ne ingegno ne arte, con quale se da ogni affanno liberare sappia."

ANON. *Aristippia, Act II., Sc. I.*—(*Flogio.*) (*Printed in Venice in* 1530.)

"I know that one who truly loves cannot lack either the intelligence or the skill to extricate himself from every difficulty."

"A cognoscer bene la natura de' popoli bisogna esser Principe, ed a cognoscer bene la natura de' principi conviene esser popolarè."

MACCHIAVELLI. *Il Principe. Dedicazione.*

"To thoroughly understand the nature of the people, it is necessary to be a prince, and to thoroughly understand the nature of princes it is well to be of the people."

"A colpa vecchia pena nuova."

BERNI. *Orlando Innamorato, LVI.*, 8.

"For fault inveterate, new punishment."

"(È proverbio molto anticó
Che) a conoscere un amico,
Ci bisogna un anno almen.
E la donna: almeno due."

GOLDONI. *L'Astuzia Felice, Act I., Sc. XIII.*—(*Pasquino.*)

"There is a saw of long ago
Which says: Whoso a friend would know,
At very least will need a year.
And woman? Two, at least, I fear."

"A donna non si può credere, eziam poi che è morta."
DIVIZIO DA BIBBIENA. *La Calandria, Act I., Sc. II.*—(*Polinico.*)
"You cannot believe a woman, even when she is dead."

"A egregie cose il forte animo accendono
L'urne de' forti."
FOSCOLO. *Dei Sepolcri*, 151.
"Brave hearts are oft by brave men's sepulchres
To noble deeds inspired."

"A franco
Parlar risponderò franche parole."
MONTI. *Aristodemo, Act II., Sc. VII.*—(*Aristodemo.*)
"To your frank speech, I frankly will reply."

"A' generosi
Giusta di gloria dispensiera è morte."
FOSCOLO. *Dei Sepolcri*, 220.
"To noble souls
Death with unerring hand dispenseth fame."

"A gran periglio
Va per lingua mendace
Chi non ha il pie fugace."
GUARINI. *Il Pastor Fido, Act IV., Sc. IV.*—(*Corisca.*)
"Great peril his
Who doth possess a tongue that lies
And hath not eke a foot that flies."

"A me chiedesti sangue:
E questo è sangue;—e sol per te il versai."
ALFIERI. *Oreste, Act V., Sc. XIII.*—(*Oreste.*)
"Thou didst ask for blood:
And this is blood;—and shed for thee alone."

"A me non par che ben deciso,
Nè che ben giusto alcun giudicio cada,
Ove prima non s'oda quanto neghi
La parte o affermi, e sue ragioni alleghi."
ARIOSTO. *Orlando Furioso, XXXII.*, 101.
"But ill I deem is try'd
That cause where hasty judgment shall decide
Ere each is heard."—(*Hoole.*)

"A chi vuol dar buon giudizio del suono, bisogna il sentire l'una campana, e l'altra."
BALDINUCCI. *La Veglia.* (*Ed. Milan*, 1812. *Opere, Vol. XIV., p.* 213.)
"He who would form a correct judgment of their tone, must hear first one bell and then the other."

"A molti è già nociuto il favellare, il tacere mai non nocque ad alcuno."
SACCHETTI. *Novella CLXXX.*
"Many have suffered for talking, none ever suffered for keeping silence."

"A ogni peccatore
Si debbe perdonar pe'l primo tratto:
S'io ho fallato, perdonanza cheggio:
Quest' altra volta so ch' io farò peggio."

PULCI. *Morgante Maggiore, XIX.*, 100.

"Every sinner
Should for the first transgression pardoned be:
If I have erred, your pardon I implore;
Another time I shall but sin the more."

"A re malvagio consiglier peggiore."

TASSO. *Gerusalemme Liberata, II.*, 2.

"To evil king, worse counsellor."

"A Roma tutti andar vogliamo, Orlando,
Ma per molti sentier n'andiam cercando."

PULCI. *Morgante Maggiore, II.*, 7.

"To go to Rome, Orlando, none refuse,
But there are many roads for us to choose."

"Tutte le vie ponno condurre a Roma."

DALL' ONGARO. *Stornelli Politici.*—"*Giammai.*"

"All roads alike may lead us unto Rome."

"(Che) a sconsolato cor, che vive in guai,
Anco i finti favor son cari assai."

MARINI. *L'Adone, XIV.*, 32.

"The heart disconsolate, abode of sorrow,
E'en from feigned favours doth some solace borrow."

"(Dice il proverbio ch') a trovar si vanno
Gli uomini spesso, e i monti fermi stanno."

ARIOSTO. *Orlando Furioso, XXIII.*, 1.

"The proverb holds that oft man's wandering train
Each other meet; but mountains fixed remain."—(*Hoole.*)

"A vent' anni è l'amor come l'aurora;
Tramontato una volta, ci nasce ancora!"

PRATI. *Canti per il Popolo.*—"*Consiglio.*"

"At twenty love is like the dawn, 'tis plain:
Though the sun set, it rises yet again."

"A vicin rischio
Si dee pronto rimedio."

ZENO. *Temistocle, Act II., Sc. I.*—(*Cambise.*)

"For peril nigh seek cure without delay."

"A voli tropp' alti e repentini
Sogliono i precipizi esser vicini."

TASSO. *Gerusalemme Liberata, II.*, 70.

"Whoso shall climb by paths too steep and high
He findeth precipices ever nigh."

"Abbaja il cane
E la luna sta soda più che prima."

DE LUCA. *Sermoni, V.*

"The dog may bay,
But still the moon stands steady as before."

"Abbiamo il più sovente mestieri di chi ci mostri quello che dovesse saltar agli occhi di tutti."

ALGAROTTI. *Saggio sopra l'Architettura.*

"We generally need some one to show us things which should be apparent to the eyes of all."

"Aconito e Cicuta
Nascer da salutifera radice
Non si vide già mai."

GUARINI. *Il Pastor Fido, Act III., Sc. V.—(Corisca.)*

"Hemlock and Aconite
Ne'er yet the world has known
To spring from root of some health-giving plant."

"Acqua lontana non spegne fuoco vicino."

STEFANO GUAZZO. *Dialoghi Piacevoli. Del Prencipe di Valacchia.* (*Ed. Piacenza*, 1587, *p.* 39.)

"Water at a distance does not put out a fire near at hand."

"Acque quete fan le cose."

PICCOLOMINI. *L'Amor Costante, Act III.—(Lucia.)*

"'Tis the quiet people that do the work."

"Ad un governo ingiusto nuoce più il martire che non il ribelle."

MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XVI.* (*Ed.*, 1867, *Vol. I., p.* 317.)

"To an unjust government a martyr is more dangerous than a rebel."

"Agli infelici
Difficile è il morir."

METASTASIO. *Adriano, Act I., Sc. XIV.—(Emirena.)*

"To the unfortunate
How difficult is death!"

"Agli infernali Dei
Con questo sangue il capo tuo consacro."

ALFIERI. *Virginia, Act V., Sc. IV.—(Virginio.)*

"To the Gods below
I, with this blood, thy head do consecrate."

"Ah! d'una gente morta
Non si giova la storia."

GIUSTI. *La Terra dei Morti, St. III.*

"Ah! in a nation dead
History takes no delight."

"Ahi crudo Amor! ch' egualmente n'ancide
L'assenzio e 'l mel che tu fra noi dispensi,
E d'ogni tempo egualmente mortali
Vengon da te le medicine e i mali."
TASSO. *Gerusalemme Liberata, IV.*, 92.

"Ah cruel Love! that men alike dost slay
Dispensing now thy honey, now thy gall.
In all thou giv'st we equal danger see,
Be it thy medicine or thy malady."

"Ahi lasso! che li buoni e li malvagi,
Uomini tutti hanno preso accordanza
Di mettere le donne in dispregianza."
GUITTONE D'AREZZO. *Canzoni, XLIII.*

"Alas! how sad that men,
The good and bad alike, should all agree
To treat the female sex with contumely."

"Ahi nova gente oltra misura altera,
Irreverente a tanta, ed a tal madre!"
PETRARCA. *Canzoni Sopra vari Argomenti, II.—A Cola da Rienzo.*

"Lo! a new race, whose overweening pride
So good and great a mother doth deride."

"Ahi! sugli estinti
Non sorge fiore, ove non sia d'umane
Lodi onorato, e d'amoroso pianto." FOSCOLO. *Dei Sepolcri*, 88.

"Where the dead are laid
No flower will spring, unless it watered be
With loving tears, and sunn'd with generous praise."

"Ahime! che de tutti gli humani effetti solo è amore insatiabile."
ARIOSTO. *Gli Soppositi, Act I.—(Dulipo.)*

"Alas! that of human appetites love alone is insatiable!"

"Al fin tanto sospetto meco vive,
Ch' io temo ogn' altro, ed odio chi la mira:
Foss' io senza occhi, o tutto il mondo cieco."
GUIDICCIONI. *Sonetto C.*

"So great suspicion lodges in my breast,
That all who gaze on her I fear and hate:
Would I were sightless, or the whole world blind!"

"Al gatto vecchio,
Dice il proverbio, dagli topo tenero."
CECCHI. *Il Diamante, Act I., Sc. I.*

"To the old cat,
So says the proverb, give a tender mouse."

"Al magnanimo spirto non bisogna
La vista altrui, per arrossir di scorno:
Ma di se si vergogna talhor, ch' erra,
Se ben no 'l vede altro che cielo e terra."

TANSILLO. *Le Lagrime di San Pietro, V., St. IV.*

"The noble spirit doth not need the gaze
Of others to bring blushes to his cheek:
But swift his error doth to shame give birth,
Though he be seen of none save heaven and earth."

"Al mio tempo non si trovavano virtù è costumi se non in corte."

ARETINO. *La Cortigiana, Act II., Sc. VI.—(Sempronio.)*

"In my time it was only at court that virtue and good manners were to be found." [1]

"Al mondo mal non è senza rimedio."

SANNAZARO. *Arcadia, Ecloga VIII.—(Eugenio.)*

"No evil 's in the world but may be cured."

"(Il proverbio
Dice che) al sol in oriente si rivolgon gl' uomini,
Perchè il ponente si lascia tosto."

ALAMANNI. *La Flora, Act I., Sc. II.—(Flora.)*

"The proverb says
That men turn ever to the rising sun,
Because the setting sun is lost too soon."

"Al tempo faro ben delle magliate,
Quando le micce saran cavriuoli."

BRUNETTO LATINI. *Pataffio, Cap. III.*

"All in good time a warrior's fame I'll earn,
So soon as donkeys into goats do turn."

"Al vincitor tutte soccorrono."

SANNAZARO. *Arcadia, Ecloga I.—(Selvaggio.)*

"The ladies all help to the victor bring."

"Alcun non può saper da chi sia amato
Quando felice in su la ruota siede;
Pero c' ha i veri e finti amici a lato,
Che mostran tutti una medesima fede.
Se poi si cangia in tristo il liete stato,
Volta la turba adulatrice il piede;
E quel che de cor ama, riman forte,
Ed ama il suo signor dopo la morte."

ARIOSTO. *Orlando Furioso, XIX.*, 1.

"None see the heart, while placed in prosperous state
On Fortune's wheel, such numbers round them wait
Of true and seeming friends; when these no less
By looks declare that faith, which those possess.
But should to fair succeed tempestuous skies,
Behold how soon each fawning suppliant flies!
While he who truly loved, unmoved remains,
And to his patron dead his love maintains."—*(Hoole.)*

[1] *Cf.* Shakespeare. *As You Like It, Act III. Sc. II.*—"*Wast ever at court, shepherd,*" *etc.*

"L'unico ben, ma grande,
Che rimane fra' disastri agl' infelici,
È di distinguer da' finti i veri amici."
METASTASIO. *Alessandro, Act II., Sc. I.*—(*Poro.*)

"One blessing, but a priceless one, remains
To the unfortunate, 'midst all their woes;
'Tis that they know their false friends from the true."

"Alfin che mai
Esser può questa morte? Un ben? s'affretti.
Un mal? fuggasi presto
Dal timor d'aspettarlo,
Che è mal peggior."
METASTASIO. *Temistocle, Act III., Sc. II.*—(*Temistocle.*)

"What, after all,
Is death? A good? Then let it come with speed.
An ill? Then swiftly flee
From the expectant fear
Which is an ill more dire."

"Alfin s'invecchia amore
Senza quest' arti, e devien pigro e lento,
Quasi destrier che men veloce corra
Se non ha chi lui segua o chi 'l precorra."
TASSO. *Gerusalemme Liberata, V.*, 70.

"Love in the end grows old,
Without these arts, and spiritless and slow,
Like courser that ne'er shows his highest speed,
Unless some rival follow or precede."

"All' aria aperta o dentro un chiostro
Chi si sa rassegnar sempre è felice." ZANELLA. *A un Cardinalino, I.*

"'Neath the broad sky, or in a cloister mured,
Happy is he who learns to be resigned."

"All' odio dal timor breve è il passaggio."
CASTI. *Gli Animali Parlanti, IX.*, 110.

"Short is the road that leads from fear to hate."

"Alla cittade
Pensoso torna, e dubita tra via
Non esser de' consigli il più felice
Far ciò che tutti fan, perchè il fan tutti."
PINDEMONTE. *Sermoni.*—"*La buona Risoluzione.*"

"To the city back
He thoughtful hies, and ponders, on the way,
That 'tis not aye the wisest course, to do
What all men do, because 'tis done by all."

"Alla povertà poche cose fallano, ma all' avarizia tutte."
FRA BARTOLOMMEO DA SAN CONCORDIO. *Giunta agli Ammaestramenti degli Antichi*, 42.

"Poverty wants few things, avarice everything."

"Alle deliberazioni precipitose si conduce non meno agevolmente il timido per la disperazione, che si conduca il temerario per l' inconsiderazione."

GUICCIARDINI. *Istoria d'Italia, Lib. I.* (*Milan*, 1803, *Vol. I., p.* 57.)

"The timid are as easily drawn into hazardous resolutions by despair, as are the rash by recklessness."

"Alle fatiche
Amica è poesia."

GOZZI. *Sermoni, IV.*

"To toil is poetry a friend."

"Alle spese del compagno non si può imparare."

PICCOLOMINI. *L'Alessandro, Act V., Sc. I.*—(*Il Quercivola.*)

"We cannot learn our lessons at our companion's expense."

"Almen la destra io ratta
Ebbi al par che la lingua."

ALFIERI. *Mirra, Act V., Sc. II.*—(*Mirra.*)

"Would that my hand were swift as is my tongue."

"Alta vendetta
D'alto silenzio è figlia."

ALFIERI. *La Congiura de' Pazzi, Act I., Sc. I.* (*Guglielmo.*)

"Deep vengeance
Is of deep silence daughter."

"Alterni i mali
Co' i beni son, e a penetrare il fondo,
Questa diversità fa bello il mondo."

MARI. *La Giasoneide, I.*, 45.

"Good doth with evil alternate,
And, deeply pondering, we shall learn 'tis this
Diversity that makes the world so fair."

"(Vero è il proverbio ch') altri cangia il pelo
Anzi che 'l vezzo."

PETRARCA. *Sonetto in Vita di M. Laura, LXXXIII.*

"True speaks the proverb: We may change our skins
Before we change our vices."

"Che il pel si cangia, e 'l costume non mai."

FORTIGUERRA. *Ricciardetto, III.*, 54.

"The hair grows grey, the nature changes never."

"Altri tempi, altre cure."

GUARINI. *Il Pastor Fido, Act I., Sc. I.*—(*Linco.*)
GOLDONI. *Enea in Lazio, Act I., Sc. I.*—(*Acate.*)

"Other times, others cares."

"Come cangia la sorte
Si cangiano i costumi."

METASTASIO. *Catone in Utica, Act I., Sc. I.* (*Catone.*)

"As fortune changeth, so our habits change."

"(Ch') altro al fin l'honestate
Non è, ch' un arte di parere honesta."
GUARINI. *Il Pastor Fido, Act III., Sc. V.—(Corisca.)*
"For what is honesty, in fine,
If not the art of seeming honest."

"Altro mal non ha morte
Che 'l pensar a morire."
GUARINI. *Il Pastor Fido, Act IV., Sc. V.—(Nicandro.)*
"Death hath no other ill
Except the thought of dying."

"(E per conseguenza conosciamo) altro non essere la poesia che figliuola o ministra della moral filosofia."
MURATORI. *La Perfetta Poesia, Lib. I., Cap. IV.*
"And in consequence we know that poetry is only the daughter or the handmaid of moral philosophy."

"Ama, anz' ardi; che chi muore
Non ha da gire al ciel dal mondo altr' ale."
BUONAROTTI. *Sonetti, LXXIX.*
"Love and be bold; for he who dies
Hath but these wings to rise from earth to heaven."

"(Proverbio), ama chi t'ama, è fatto antico."
PETRARCA. *Canzone in Vita di M. Laura, IX.*, 31.
"Old is the proverb, Love where you are loved."

"E ingrato è quel, che non ama chi l'ama."
PULCI. *Morgante Maggiore, XIV.*, 91.
"Ungrateful, who loves not where he is loved."

"Cogliam d'amor la rosa: amiamo or quando
Esser si puote riamato amando."
TASSO. *Gerusalemme Liberata, XVI.*, 15.
"Pluck we the rose of love; with love we'll burn,
When loving we may loved be in return."

"(Che) amar chi l'odia, ell' è impossibil cosa."
ALFIERI. *Polinice, Act II., Sc. IV.—(Polinice.)*
"Love those that hate us? 'Tis impossible."

"Amerà domani colei che non amò jeri."
ALGAROTTI. *Il Congresso di Citera.*
"She will love to-morrow who loved not yesterday."

"Amò d'esser amata, odiò gli amanti."
TASSO. *Gerusalemme Liberata, XVI.*, 38.
"Lovers she hated, though she loved their love."

"Amo meglio d'esser tenuto ignorante che bugiardo."
VARCHI. *L'Ercolano, Quesito IX.* (*Opere, Milano*, 1804, *Vol. VII., p.* 231.)
"I would sooner be esteemed an ignoramus than a liar."

"Amor, aspro fanciullo,
A scherno ogni alma prende,
E fa più fier trastullo
Di chi più gli contrasta e si difende."

GUIDI. *La Dafne.*—(*Peneo.*)

"Love, that ill-mannered boy,
Of every heart makes game,
And most delights to toy
With him who most resists and shuns his flame."

"Amor ch' al cor gentil ratto s'apprende,
Prese costui de la bella persona
Che mi fu tolta, e 'l modo ancor m' offende.
Amor ch' a nullo amato amar perdona,
Mi prese del costui piacer sì forte
Che come vedi ancor non m'abbandona."

DANTE. *Inferno, V.*, 100.

"Love, to which gentle heart so quickly tends,
Made captive this one of my form so fair
Snatcht from me in a way that still offends.
Love that each loved one makes the passion share
For him inspired me a delight so sweet,
That, as thou seest, he has not left me here."—(*J. I. Minchin.*)

"Amor che nella mente mi ragiona,
Comincio egli allor si dolcemente
Che la dolcezza ancor dentro mi suona."

DANTE. *Purgatorio, II.*, 112. (*Cf. Convito, Trat. III.*)

"'Love that now parleys with me in my mind,'
So sweetly then did he begin the strain,
That lingers yet the dulcet sound behind."—(*J. I. Minchin.*)

"Amor con sue vicende
Ora leva il cervello, ora lo rende."

GOLDONI. *Arcifanfano, Act II., Sc. VIII.*—(*Arcifanfano.*)

"Love, changing in a crack,
Now takes our brains away, now brings them back."

"Amor de' far gentile un cor villano,
E non far d'un gentil contrario effetto."

ARIOSTO. *Orlando Furioso, XXXII.*, 93.

"Far other thoughts should generous love impart;
He melts the stern, not steels the gentle heart."—(*Hoole.*)

"Amor e 'l cor gentil sono una cosa,
Siccome il saggio in suo dittato pone:
E così esser l'un sanza l'altro osa
Com' alma razional sanza ragione."

DANTE. *Sonetto X.*

"Love is naught other than a feeling heart;
So in his proverb doth the sage insist.
No more the one can from the other part,
Than without reason, reasoning soul exist."

"Amor è un barbagianni che non vola,
Benchè abbia l'ali, ed usi in ogni tana.
Guardatevi da lui; chè 'l ladro antico
Lascia la porta e entre nel postico." FOLENGO. *Orlandino, I.*, 64.

"Love is most like an owl that cannot fly,
Though wings he has, and lurks in every hole.
Beware of him; the villain, old in sin,
Shuns the front door, and by the back comes in."

"Amor fù sempre un fier tormento,
Ma più quanto è più chiuso."
GUARINI. *Il Pastor Fido, Act II., Sc. II.—(Ergasto.)*

"Love ever a fierce torment is,
But most of all when it is most concealed."

"Amor, leggan pur gl' altri
Le Socratiche carte,
Ch' io in due begli occhi apprenderò quest' arte."
TASSO. *Aminta, Act III.—(Coro.)*

"Love, others, if they please,
May study Socrates,
But I from two fine eyes this art will learn."

"Amor nascente ha corte l'ali; a pena
Può su tenerle, e non le spiega a volo."
TASSO. *Aminta, Act II., Sc. II.—(Tirsi.)*

"Short are the wings of new-born Love; he scarce
Can lift them, and he spreads them not for flight."

"Amor regge suo imperio senza spada."
PETRARCA. *Canzone in Vita di M. Laura, IX.*

"Without a sword Love doth his empire rule."

"Amor solo d'amor si pasce."
GOLDONI. *Rosmonda, Act III., Sc. III.—(Germondo.)*

"Love feedeth only upon love."

"Amor venale
Amor servo dell' oro, è il maggior mostro
Ed il più abbominabile, e il più sozzo
Che produca la terra, o 'l mar fra l'onde."
TASSO. *Aminta, Act II., Sc. I.—(Satira.)*

"Venal love,
The slave of gold, of monsters is the worst,
And the most hateful and the most unclean
That earth produces, or the ocean waves."

"Amore,
Benchè di pianto e di sospir si pasca,
Pur lascia ci sempre un non so che di speme
Che in fondo al cor traluce."
ALFIERI. *Mirra, Act I., Sc. I.—(Euridea.)*

"Love, though thou feedest upon tears and sighs,
Yet leav'st thou aye I know not what of hope
That the heart's depths illumes."

"Amore è fatto come un uccelletto,
Che va di ramo in ramo saltellando:
Venuto è con un volo nel mio petto,
Ed il povero cor mi va beccando."

GOLDONI. *La Mascherata, Act I., Sc. I.—(Coro.)*

"Love like a little bird is made,
That hops about from bough to bough:
Into my bosom it has strayed
And at my heart is pecking now."

"Amore e maestà non vanno insieme."

METASTASIO. *Didone Abbandonata, Act III., Sc. X.—(Selene.)*

"No fitting pair are love and majesty."

"Amore è un concetto di bellezza
Imaginata, cui sta dentro al core,
Amica di virtute e gentilezza." BUONAROTTI. *Epigrammi V.*

"Love is the concept of a loveliness
Imagined, which within the heart doth dwell,
The friend of virtue and of gentleness."

"Amore è una cosa che aguzza ogni ingegno."

ARETINO. *La Talanta, Act IV., Sc. XXIII.—(Peno.)*

"Love is a thing that sharpens all our wits."

"Anche la Speme,
Ultima Dea, fugge i sepolcri; e involve
Tutte cose l'Oblio nella sua notte." FOSCOLO. *Dei Sepolcri*, 16.

"Last of the Gods,
E'en Hope the tomb doth flee, and in its night
Oblivion doth all mortal things enfold."

"Anche le persone ben sensate, quando voglion penetrare i secreti Divini, si fanno simili a i bambini."

ALBERTI. *Favole.—"Il Fanciullo, i Raggi del Sole, e l'Ombra."*

"Even sensible people, when they attempt to penetrate the secrets of the Divinity, become as little children."

"Ancorachè usare la fraude in ogni azione sia detestabile, non dimeno nel maneggiar la guerra è cosa laudabile e gloriosa, e parimente è laudato colui che con fraude supera il nimico, come quello che lo supera con le forze."

MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, II.—Introduzione.*

"Although it be detestable in every thing to employ fraud, nevertheless in the conduct of war it is praiseworthy and admirable, and he is commended who overcomes the foe by stratagem, equally with him who overcomes by force."

"Sempre il vincere è bel, sempre si loda,
O per sorte si vinca, ovver per froda."

MARINI. *L'Adone, XV.*, 98.

"The victor aye deserves the diadem,
Whether by luck he wins, or stratagem."

"Vincasi per virtude, ovver per frode,
Esempre vincitor degno di lode."
CASTI. *Gli Animali Parlanti, XI.*, 4.—(*La Volpe.*)

"By valour gain he victory, or by fraud,
Ever the victor is deserving laud."

"Già non è male usare ingegni, e fraudi
Contra il nimico suo, pur che si vinca;
Che più la fraude il vincitor onora
Che non onora la fortezza il vinto."
TRISSINO. *L'Italia Liberata da' Goti, Lib. IV.* (*Ed. Parigi*, 1729, *Vol. I., p.* 149.)

"There is no harm in stratagem and fraud
Against the foe, so we but overcome;
The victor by his fraud more honour gains
Than doth the conquered by his bravery."

"Andava combattendo ed era morto."
BERNI. *Orlando Innamorato, LIII.*, 60.

"He still fought stoutly on—and he was dead."

"Apre l'uomo infelice, allor che nasce
In questa vita di miserie piena
Pria ch' al sole gl' occhi al pianto."
MARINI. *Sonetti. Delle Miserie Umane.*

"When to this life, filled full of miseries,
Unhappy man is born, he opes his eyes
To tears, before he opes them to the sun."

"Armadura d'Orlando Paladino;
Come volesse dir: nessun la mova,
Che star non possa con Orlando a prova."
ARIOSTO. *Orlando Furioso, XXIV.*, 57.

"These arms the Paladin Orlando wore.
As if he said—Let none these arms remove,
But such as dare Orlando's fury prove."—(*Hoole.*)

"Arte più misera, arte più rotta
Non c'è del medico che va in condotta."
FUSINATO. *Il Medico Condotto.*

"Of all the arts unhappy, arts accurst,
That of the general practitioner 's the worst."

"Aspetta luogo e tempo alla vendetta,
Che non si fa mai nulla bene in fretta."
PULCI. *Morgante Maggiore, XXII.*, 108.

"Wait time and place your vengeance to pursue,
For what is done in haste you sure will rue."

"Aspettare e non venire è cosa da morire."
BRUNO. *Candelaio, Act IV., Sc. I.*—(*S. Vittoria.*)

"'Tis death to wait for that which never comes."

"(Ch') assai acquista, chi perdendo impara."
BUONAROTTI. *Madrigali, LX.*
"Much does he gain who, when he loses, learns."

"(Ch') assai frutto maggior riporta il poco
Quando ben colto sia, che 'l molto incolto."
ALAMANNI. *Della Coltivazione, IV.*, 427.
"For richer harvest reap we from small field
Well tilled, than from broad acres all untended."

"(Ch') assai più che 'l voler, puote il costume."
FILICAJA. *Sonetto CXXV.*
"For habit can do more than strength of will."

"(Ch') assimiglianza fa nascer diletto." DANTE. *Canzone XXI.*
"For likeness ever giveth birth to love."

"Atto regale è intender ragione."
BOIARDO. *Timone, Act II., Sc. I.—(Ricchezza.)*
"It is a kingly act to listen to reason."

"Audace sì, ma cautamente audace."
TASSO. *Gerusalemme Liberata, XVIII.*, 57.
"Bold if you will, but circumspectly bold."

"Bacco, Cupido e Venere
Fanno l'uomo andare in cenere."
GOLDONI. *Lucrezia Romana, Act III., Sc. VI.—(Collatino.)*
"Bacchus, Cupid, Venus fair
Make a man sackcloth to wear."

"Bacco d'ogni piacer volge le chiavi."
CHIABRERA. *Le Vendemmie di Parnaso, V.*
"Of every pleasure Bacchus turns the keys."

"Batti il villano, e aràlo per amico."
SACCHETTI. *Novella CLXVIII.*
"Beat the rogue, and he will be your friend."

"Battiamo il ferro, mentre è caldo."
PULCI. *Morgante Maggiore, XVII.*, 23.
"Let us then strike the iron while 'tis hot."

"Beato in sogno, e di languir contento,
D'abbracciar l'ombre, e seguir l'aura estiva,
Nuoto per mar, che non ha fondo o riva:
Solco onde, e 'n rena fondo, e scrivo in vento."
PETRARCA. *Sonetto in Vita di M. Laura, CLVIII.*
"Happily dreaming, and content to lounge at ease,
To clasp the shadow, and pursue the summer breeze,
I swim in seas where I nor shore nor bottom find:
I plough the waves, sow in the sand, and write upon the wind."

"Bel consiglio
È il paventar maisempre, e dove ancora
Il periglio non è, finger periglio." FILICAJA. *Sonetto CLXXXVI.*

"Wise are they
Who ever fear what may betide, and where
No danger is, some danger aye suppose."

"(Che) bel fin fa chi ben amando muore."
PETRARCA. *Sonetto in Vita di M. Laura, XCI.*
VITTORIA COLONNA. *Sonetto CVI.*
DIVIZIO DA BIBBIENA. *La Calandria, Act I., Sc. II.*—(*Lidio.*)

"Fair is his end who loving well doth die."

"Bella è la virtude
Sempre, ma in un bel volto è assai più bella."
ZAPPI. *Il Ferragosto.*—(*Tirsi.*)

"Virtue is fair alway,
But in a beauteous face 'tis doubly fair."

"Bella ogni cosa è dove serve e quando,
E brutta dov' è inutile o mal serve."
CAMPANELLA. *Poesie Filosofiche. Della Bellezza, Madrigale III.*

"Fair are all things, where'er they serve, and when,
And foul when they are useless and serve ill."

"Bello è il mentir, se a far gran ben si trova."
CAMPANELLA. *Poesie Filosofiche. Della Bellezza, Madrigale IX.*

"Beauteous is falsehood, if it work great good."

"Ben ascolta chi la nota." DANTE. *Inferno, XV.*, 99.

"Who noteth well, he well doth hear."—(*J. I. Minchin.*)

"Ben che stia mal, che l'uom se stesso lodi."
ARIOSTO. *Orlando Furioso, XLIII.*, 12.

"But ill it seems myself to speak my praise."—(*Hoole.*)

"Ben è felice quel, Donne mie care,
Ch' esser accorto a l'altrui spese impare."
ARIOSTO. *Orlando Furioso, X.*, 6.

"Reflect, ye gentle dames, that much they know,
Who gain experience from another's woe."—(*Hoole.*)

"Buono è ad altrui esempio diventare saggio."
ANON. *Aristippia, Act III., Sc. I.*—(*Aristippia.*) (*Printed in Venice*, 1530.)

"It is a good thing to learn wisdom from the example of others."

"Ben è 'l viver mortal, che sì n'aggrada,
Sogno d'infermi e fola di romanzi."
PETRARCA. *Trionfo d'Amore, IV.*, 65.

"So is the life of man, as it doth seem,
A fable of romance, a sick man's dream."

"Ben è un ramo senza foglia,
Fiuma senz' acqua e casa senza via,
La gentilezza senza cortesia."

BERNI. *Orlando Innamorato, LXIV.*, 61.

"Like to a leafless tree,
Dry river bed, or house in pathless waste,
Is gentle blood that hath no courtesy."

"Ben fiorisce negli uomini 'l volere;
Ma la pioggia continua converte
In bozzacchioni le susine verdi." DANTE. *Paradiso, XXVII.*, 124.

"In men desire of good doth fairly flower:
But withereth, through sin's continuous rain,
To abortive growths each fruit that decked their bower."
—(*J. I. Minchin.*)

"(Che) ben pigliar nel crin la buona sorte
Carlo sapea, quando volgea la faccia."

ARIOSTO. *Orlando Furioso, XVIII.*, 161.

"Good fortune by the forelock Charles had learnt
To seize, whene'er she towards him turned her face."

"Ben provvide il cielo
Ch' uom per delitti mai lieto non sia."

ALFIERI. *Oreste, Act I., Sc. II.*—(*Elettra.*)

"Heaven provides that man
Shall ne'er by crime to happiness attain."

"Ben provvide Natura; ne conviene
A tanta crudeltà minor bellezza:
Chè l'un contrario l'altro a temperato.
Così può 'l viso vostro le mie pene
Tante temprar con picciola dolcezza,
E lieve fare quell' e me beato." BUONAROTTI. *Madrigali, LVI.*

"Well Nature orders; 'twere a bitter thing
That so great cruelty should be less fair:
One opposite the other doth alloy.
And so the sight of thy fair face doth bring
Some sweetness still to temper my despair,
Lighten my woes, and bid me taste of joy."

"(Che) ben può nulla chi non può morire."

VITTORIA COLONNA. *Rime Spirituali, CCX.*

"He naught can do that knows not how to die."

"Ben s'ode il ragionar, si vede il volto,
Ma dentro il petto mal giudicar puossi."

ARIOSTO. *Orlando Furioso, V.*, 8.

"We hear the speech, we see the looks exprest,
But who can view the secrets of the breast."—(*Hoole.*)

"Ben sapev' io che natural consiglio,
Amor, contra di te giammai non valse."

PETRARCA. *Sonetto in Vita di M. Laura, XLV.*

"Full well I know that all the wit of man,
Love, against thee did never yet prevail."

" (E) bench' a molti uom serva sanza frutto,
Per mille ingrati un sol ristora il tutto."
PULCI. *Morgante Maggiore, XXI.*, 18.

"Serve many fruitlessly, if one repay,
Th' ingratitude of thousands 'twill outweigh."

" Benche la Natura madre delle cose ci habbia conceduto infiniti beni, nondimeno niente adunato alla generazione humana migliore, ne piu utile della libertà."
POGGIO. *Istoria Fiorentina, Lib. II.* (*Ed. Fiorenza, 1598, p. 37.*)

"Although Nature, mother of all things, has granted us infinite blessings, nevertheless she has bestowed nothing on the human race better or more useful than liberty."

" (Ma) bene a forza il caro e dolce riso
Scoprir il Paradiso
E far lieta fortuna d'atra e dura." MOLZA. *Canzone IV.*

"Yet will the loved one's gentle smile suffice
To ope the door of Paradise,
And turn to joy our dark and cruel lot."

" Benigno a' suoi ed a' nemici crudo." DANTE. *Paradiso, XII.*, 57.

"Kind to his own, and to his enemies steeled."—(*J. I. Minchin.*)

" (Poiche) bestia, o non bestia, re, o non re,
Nessun può far da più di quel ch' egli è."
CASTI. *Gli Animali Parlanti, VII.*, 32.

"Beast be he or no beast, king or no king,
Beyond his powers none can do anything."

" (E) bevendo, e ribevendo
I pensier mandiamo in bando." REDI. *Bacco in Toscana.*

"Drink and fill up, then drink again;
So only may we banish thought."

" Bever non dee la medicina il medico."
GOLDONI. *L'Ipocondriaco, Part I., Sc. IV.*—(*Melinda.*)

"'Tis not the doctor who should drink the physic."

" Beverei prima il veleno
Che un bicchier, che fosse pieno
Dell' amaro e rio caffè." REDI. *Bacco in Toscana.*

"Sooner would I poison sup
Than I would drink a brimming cup
Of bitter, noxious coffee."

" Beviam, che non è ria
Una gentil follia." CHIABRERA. *Le Vendemmie di Parnaso, XXV.*

"Come, let us drink; there's nothing bad,
In being just a little mad."

"Bisogna che i giudici siano assai, perchè pochi sempre fanno a modo de pochi."

MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, I.*, 7.

"The judges must be many, for, if few, they will always follow the behests of the few."

"Bisogna martellare a misura, quando son più a battere il ferro."

BRUNO. *Candelaio, Act IV., Sc. XVII.*—(*Lucia.*)

"The hammers must be swung in cadence, when more than one is hammering the iron."

"Bisognan di valor segni più chiari,
Che por con leggiadria la lancia in resta;
Ma Fortuna anco più bisogna assai,
Che senza, val virtù raro, o non mai."

ARIOSTO. *Orlando Furioso, XVI.*, 46.

"More proofs of valour must in arms appear
Than with a martial air to wield the spear;
But Fortune's partial smiles o'er all prevail,
Without whose aid even Valour's self will fail."—(*Hoole.*)

"Bisogno fa la vecchia trottare." SACCHETTI. *Novella CLXVI.*

"Need maketh the old wife run."

"Breve, qualunque personaggio fai,
Lupo sei nato, e lupo morirai."

MELI. *Favole.*—"*Il Lupo Romito e il Cane.*"

"In short, whatever rôle thou choose to play,
Wolf thou wast born, and wolf wilt ever stay."

"Bruna è sì, ma il bruno il bel non toglie."

TASSO. *Gerusalemme Liberata, XII.*, 21.

"Brown is she, but the brown mars not the beauty."

"Grassota sì, ma il grasso il bel non toglie."

CASTI. *Gli Animali Parlanti, XII.*, 54.

"Plump, but her plumpness doth not mar her beauty."

"Cadde di palo in frasca." BRUNETTO LATINI. *Pataffio, Cap. I.*

"He falls from the tree into the thorn-bush."

"Saltando di palo in frasca."

ARETINO. *La Cortigiana, Act III., Sc. VII.*—(*Valerio.*)

"Che sovente in proverbio il vulgo dice
Cader de la padella ne le brage."

ARIOSTO. *Orlando Furioso, XIII.*, 30.

"For ofttimes the people this proverb will quote,
'To fall from the frying pan into the fire'."

"Cane che lecchi cenere, non gli fidar farina."

SACCHETTI. *Novella XCI.*

"The dog that licks ashes we do not trust with flour."

"La finzion del vizio
A vizio ver declina.
A can che lecca cenere
Non gli fidar farina."
FIACCHI. *Favole, XXXVI.*—"*Il Fanciullo ed il Gatto.*"

"The vice that 's feigned draws nearer
To true vice ever hour;
The dog that licks the ashes
We do not trust with flour."

"Cangiò natura la natura stessa."
CASTI. *Gli Animali Parlanti, XXVI.*, 56.

"E'en nature's self her nature changed."

"(Aborro in su la scena
Un) canoro elefante." PARINI. *Odi.*—"*La Musica.*"

"I loathe, upon the stage,
A tuneful elephant."

"Canzon, s' uom trovi in suo amor viver queto,
Dì: Muor mentre se' lieto;
Che morte al tempo è non duol, ma refugio:
E chi ben può morir, non cerchi indugio."
PETRARCA. *Canzone in Morte di M. Laura, V.*, 6.

"If in his love man happiness shall find,
Say to him, Song: Die, while the fates are kind.
A timely death 's a refuge, not a sorrow:
Who can die happy, let him ask no morrow."

"E chi ben può morir, non cerchi indugio."
BERNI. *Orlando Innamorato, XVIII.*, 38.

"Canzone, or che sarà di me nell' altro
Tempo novello e dolce, quando piove
Amor in terra da tutti li cieli;
Quando per questi geli
Amore è solo in me, e non altrove?" DANTE. *Canzone XVIII.*

"Tell me, my song, how shall it be with me
In that sweet time to come, when on the earth,
From all the heavens, Love his gifts shall shower,
When in this wintry hour
Love nowhere else than in my heart I see?"

"Capir donna che parla, è cosa incerta;
Ma più incerta è il capir donna che tace;
Si lusinga ciascun di quel che spera
Ed il cieco amator se stesso inganna."
GOLDONI. *La Bella Giorgiana, Act IV., Sc. X.*—(*Tamar.*)

"'Tis hard to fathom what a woman thinks,
E'en when she speaks, and harder when she 's silent.
Each reads in her fulfilment of his hopes,
And the blind lover doth himself deceive."

"Capo ha cosa fatta." DANTE. *Inferno, XXVIII.*, 107.
"A deed is crowned, when done."—(*J. I. Minchin.*)

"Cosa fatta capo ha."
MAFFEI. *Le Cerimonie, Act V., Sc. VII.*—(*Antea.*)

"(Faceva far cento) castelli in aria."
BRACCIOLINI. *Lo Scherno degli Dei, I.*, 62.

"(Far mille) castelli in aria."
ZIPOLI. *Malmantile Racquistato, X.*, 7.
"To make a thousand castles in the air."

"Nè mi diverto a far castelli in aria,
Il passato, e il presente è più sicuro,
E lasciamo pe' posteri il futuro."
CASTI. *Gli Animali Parlanti, IV.*, 73.
"I care not castles in the air to build;
More certain are the present and the past,
The future on our children let us cast."

"(Che) catena, fratello, di mogliera
Fa un zucchero sembrare la galera."
FORTIGUERRA. *Ricciardetto, XXVII.*, 8.
"The chain that binds us when we take a wife,
Makes e'en the galleys seem a pleasant life."

"Celeste e questa
Corrispondenza d'amorosi sensi,
Celeste dote è negli umani." FOSCOLO. *Dei Sepolcri*, 29.
"Heaven-sent
The close rapport that lovers doth unite,
A heaven-sent gift to all humanity."

"Cercate sempre cinque piè al montone."
FIRENZUOLA. *La Trinuzia, Act II., Sc. V.*—(*M. Rovina.*)
"You always expect a sheep to have five legs."

"Che accade di saper chi l'ha fatta? Basta che l' è bella."
DONI. *I Marmi, Part I., Ragionamento III.*—(*Il Perduto.*)
"Why should we care to know who made it? Suffice it that it is beautiful."

"Che altro ch' un sospir breve è la morte?"
PETRARCA. *Trionfo della Morte, II.*, 17.
"What else is death but one brief sigh?"

"(Ma) che diranno i posteri?
Eh, mio Sire
Sempre i viventi a modo lor faranno,
E i posteri diran quel che voranno."
CASTI. *Il Re Teodoro in Venezia, Act I., Sc. XIII.*—(*Teodoro and Gaffario.*)
"Consider what posterity will say!
My Lord, men go their own way just the same,
And leave posterity to praise or blame."

"Che giova nella fata dar di cozzo?" DANTE. *Inferno, IX.*, 97.
"In what avails it you to joust with fate?"—(*J. I. Minchin.*)

"Che l'uomo il suo destin fugge di raro."
ARIOSTO. *Orlando Furioso, XVIII.*, 58.
"Rarely can man his destiny escape."

"Come l'uom, nè per star, nè per fuggire,
Al suo fisso destin può contraddire."
ARIOSTO. *Orlando Furioso, XXVII.*, 26.
"E'en as no man, whether he stands or flies,
Superior to his destiny can rise."

"Che mal si fugge quel che 'l ciel destina."
GUIDICCIONI. *Sonetto CII.*
"It little boots to fly what heaven ordains."

"Che i più tirano i meno è verità,
Posto che sia nei più senno è virtù;
Ma i meno, caro mio, tirano i più,
Se i più l'inchioda inerzia o asinità." GIUSTI. *La Maggiorità.*
"'Tis true enough, the many lead the few,
When in the many sense and virtue shine;
But the few lead the many, comrade mine,
If in dull brutish sloth the many stew."

"Che più ti resta? Infrangere
Anche alla Morte il telo,
E della vita il nettare
Libar con Giove in cielo."
MONTI. *La Scoperta dei Globi aerostatici. Al Signor di Montgolfier.*
"What else remains thee, save, when thou
His weapon from Death's hand hast riven,
The nectar of eternal life
To quaff with Jove in heaven!"

"Che rimane,
Tolta la luce, di giocondo in terra,
Se non l'amor?" ZANELLA. *Milton e Galileo, II.*
"Rob us of light,
And what is left to please us on this earth,
Save only love?"

"Che val beltà non vista?"
GUARINI. *Il Pastor Fido, Act I., Sc. III.*—(*Corisca.*)
"What worth has beauty if it be not seen!"

"Che val superbia, ove di possa è vuota?
Non obbedito re, minor d'ogni uomo
Io son qui omai."
ALFIERI. *Maria Stuarda, Act III., Sc. II.*—(*Arrigo.*)
"What worth is pride, that is from power divorced?
A king whom none obey, I lower stand
Than any other man."

"(Che) chi a pazienza fa ogni cosa."
BERNI. *Orlando Innamorato, XXIII.*, 64.
"For he who patience hath can all things do."

"Chi alloggia alla prima osteria in ch' ei avviene, trova ben spesso la mala notte."
BALDINUCCI. *La Veglia.* (*Ed. Milan*, 1812, *Opere*, *Vol. XIV.*, *p.* 223.)
"He who puts up at the first inn he comes across, very often passes a bad night."

"Chi ama assai poco favella." PULCI. *Morgante Maggiore, IV.*, 82.

"Chi ama assai, parla poco."
CASTIGLIONE. *Del Cortigiano.* (*Ed. Milan*, 1803, *Vol. II.*, *p.* 82.)
TASSO. *Dei Casi d'Amore.* (*Ed.* 1894, *p.* 88.)
"He little saith that loveth much."

"Chi ama, si fida in tutto e per tutto della cosa amata."
PICCOLOMINI. *L'Alessandro, Act III., Sc. III.*—(*Cornelio.*)
"He who loves trusts the loved one unreservedly, and in all things."

"Chi apprese a tradir non è mai fido."
GOLDONI. *Rinaldo di Mont' Albano, Act I., Sc. V.*—(*Carlo.*)
"Trust him no more who once has learnt to feign."

"Chi ascolta poco intende, e men chi parla."
FOLENGO. *Orlandino, III.*, 4.
"Little he understands who hears, less he who speaks."

"Chi Asino è, e Cervo esser si crede, perde l'amico e i danar non ha mai." ARETINO. *La Cortigiana, Act IV., Sc. IV.*—(*Rosso.*)
"Whoso is an ass, and thinks himself a stag, loses his friend, and never gets his money."

"(Dice il proverbio)
Chi bella vuol parere
La pelle ha da dolere."
GOLDONI. *Bertoldo, Bertoldino e Cacasenno, Act II., Sc. II.*—(*Erminio.*)
"The proverb says,
Who beauty would secure
Must suffering endure."

"Chi ben commincia ha la metà de l'opra;
Nè si commincia ben, se non al cielo."
GUARINI. *Il Pastor Fido, Act I., Sc. I.*—(*Silvio.*)
"Who well begins has of his task the half;
And none begins well, save it be with heaven."

"Chi ben commincia è alla metà dell' opra."
GOLDONI. *Il Filosofo, Part II., Sc. I.*—(*Lesbina.*)
"Who well begins, is half way through his task."

"Chi cerca briga, ne truova a sua posta."
PULCI. *Morgante Maggiore*, XX., 91.

"Who seeks a quarrel, finds it near at hand."

"Chi cerca, truova, e chi si dorme, sogna."
PULCI. *Morgante Maggiore, XXI.*, 160.

"Who seeks shall find, and whoso sleeps shall dream."

"Chi ciecamente crede,
Impegna a serbar fede;
Chi sempre inganni aspetta,
Alletta ad ingannar."
METASTASIO. *La Clemenza di Tito, Act I., Sc. II.—(Vitellia.)*

"Who trusts implicitly
Compels fidelity:
And who deceit expects
Invites men to deceive."

"Chi coglie acerbo il senno
Maturo sempre ha d'ignoranza il frutto."
GUARINI. *Il Pastor Fido, Act IV., Sc. IX.—(Linco.)*

"Who knowledge plucks before 'tis ripe,
Eats the ripe fruit of ignorance."

"Chi considerasse i fondamenti suoi, e vedesse l'uso presente quanto è diverso da quelli, giudicherebbe esser propinquo, senza dubbio, o la rovina o il flagello."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, I.*, 12. *(Of the Church of Rome.)*

"Whoever has considered its foundations, and has seen how different from these are its present methods, will be driven to the conclusion that it is on the verge either of ruin or of chastisement."

"Chi convive col lupo apprende a urlare."
GOLDONI. *I Volponi, Act II., Sc. II.—(Merlina.)*

"He who lives with the wolf, learns to howl."

"Chi crede che ne' personaggi grandi i beneficii nuovi faccino dimenticare l'ingiurie vecchie, s'inganna."
MACCHIAVELLI. *Il Principe, Cap. VII.*

"He deceives himself who imagines that with great personages recent benefits will make them forget ancient injuries."

"Chi cresce per mancar, gli è 'l morir buono."
BUONAROTTI. *Epitaffi, XXIV.*

"To him who grows by absence death is kind."

"Chi da il fine da i mezzi."
VARCHI. *L'Ercolano, Dubitazione III.* (*Opere, Milano*, 1804, *Vol. VI., p.* 60.)

"He who determines the end, provides the means."

"Chi dà legge altrui
Non è da legge in ogni parte sciolto:
E quanto se' maggiore
Nel comandar, tanto più d'ubbidire
Se' tenut' anco a chi giustizia chiede."
GUARINI. *Il Pastor Fido, Act V., Sc. V.—(Carino.)*

"Who laws to others gives
Is not on every side from law set free;
And, holding high command,
Thou art the more compelled to grant his prayer
That asketh thee for justice."

"Chi dal laccio campò tema il veleno."
FIACCHI. *Favole LXXV.—"Il Lupo."*

"Who hath escaped the noose, let him the poison fear."

"Chi del regno d'Amore
Osa ponere il piè dentro alle porte,
Di Speranza e d'Ardir faccia sue scorte." CHIABRERA. *Scherzi, V.*

"He who within the gates
Of Love's realm dares a single step to take,
Of Hope and Fortitude his guides must make."

"Chi delitto non ha rossor non sente."
METASTASIO. *Siroe, Act II., Sc. IX.—(Siroe.)*

"Who is not guilty, feels no blush of shame."

"(Che) chi dice mal d'altri, a suo mal grado
Conviene udire il mal ch' a lui sia detto."
TRISSINO. *L'Italia Liberata da' Goti, Lib. XX.* (*Ed. Parigi*, 1729, *Vol. III., p.* 50.)

"Who ill of others speaks must listener be
Unwilling, when of him men evil speak."

"Chi dice
Sublime, dice tenebroso ancor."
PINDEMONTE. *Sermoni. In Loda dell' Oscurità nella Poesia.*

"Who says sublime, says, too, mysterious."

"Chi disse popolo, disse veramente un pazzo."
GUICCIARDINI. *Più Consigli et Avvertimenti, XXX.*

"Who says the people, says in very truth a madman."

"Chi è brutta di natura
Farsi bella con arte invan procura."
GOLDONI. *Bertoldo, Bertoldino e Cacasenno, Act II., Sc. II.—(Menghina.)*

"She that is by nature plain,
To become fair by art shall strive in vain."

"Chi è cagion del suo mal, pianga se stesso."
GOLDONI. *Don Giovanni Tenorio, Act IV., Sc. III.*—(*Don Giovanni.*)

"Who causes his own misery,
Must from himself seek sympathy."

"Chi è reo e buono è tenuto
Può fare il male e non è creduto."
BOCCACCIO. *Decameron, Giornata IV., Novella II.*

"Whoso is bad, and is as good received,
May evil do and will not be believed."

"Chi è stato a la fossa, sa che cosa è il morto."
DONI. *I Marmi, Part II. Della Poesia.*

"He who has stood by the grave-side knows what a corpse is like."

"Chi ebbe tenga, e quel ch' è stato è stato."
CARDUCCI. *Giambi ed Epodi, Lib. I., V.*—"*Il Cesarismo,*" *I.*

"Who had shall hold, and what is fixed is fixed."

"Chi fa ciò che può, e dice al modo che sa, non è tenuto a più."
ARETINO. *Il Filosofo, Act V.*—(*M. Plataristotile.*)

"From him who does what he can, and speaks as he knows, nothing more can be demanded."

"Chi fa i suoi fatti non imbratta le mani."
ARETINO. *Lo Ipocrito, Act II., Sc. IX.*—(*Maja.*)

"He who attends to his own business does not soil his hands."

"E chi fa il suo mestier, fa il suo dovere."
CASTI. *Gli Animali Parlanti, XVII.*, 47.

"He does his duty who his business minds."

"Chi fa presto fa bene, e chi fa subito
Fa meglio." GOLDONI. *Il Talismano, Act II., Sc. II.*—(*Pancrazio.*)

"Who quickly does, does well, but he does better
Who does at once."

"Chi fonda in sul popolo, fonda in sul fango."
MACCHIAVELLI. *Il Principe, Cap. IX.*

"He who builds upon the people builds upon the mud."

"Chi ha amore in seno sempre ha i sproni in fianco."
DIVIZIO DA BIBBIENA. *La Calandria, Act II., Sc. VII.*—(*Samia.*)

"He who has love in his breast has ever the spurs at his flanks."

"Chi ha avuto moglie merita una corona di pazienza, ma chi ne ha avute due ne merita una di pazzia."
GELLI. *La Circe, Dialogo V.*—(*Cerva.*)

"He who has had a wife deserves a crown of patience, but he who has had two deserves a strait waistcoat."

"Chi ha coraggio di ridere è padrone del mondo, poco altrimenti di chi è preparato a morire." LEOPARDI. *Pensieri, LXXVIII.*

"He who has the courage to laugh is almost as much master of the world as he who is ready to die."

"Chi ha fortuna in amor non giuochi a carte."
CAPACELLI. *Il Ciarlatore Maldicente, Act I., Sc. X.*—(*Clorinda.*)
"He who is lucky in love should never play cards."

"Chi ha lingua
In bocca, va fino a Roma."
MAFFEI. *Le Cerimonie, Act I., Sc. I.*—(*Orazio.*)
"With a tongue in your head you can e'en get to Rome."

"Chi ha lustro il vestito è un illustrissimo."
GOLDONI. *Il Filosofo, Part II., Sc. II.*—(*Anselmo.*)
"He is the nobleman who 's nobly dressed."

"Chi ha nimici potenti, dee per salvar se et offender loro, credere fermamente due cose, verso di se contrarie; l'una che sieno arditi e prudenti, l'altra che con tutta la prudenza loro possano essi parimente errare." LOTTINI. *Avvedimenti Civili*, 510.

"He who has powerful enemies should, for his own protection and their undoing, firmly believe two things, apparently contradictory; first that they are both bold and prudent, and secondly that with all their prudence they are capable of making mistakes."

"Chi inganna ognun, anche se inganna."
PULCI. *Morgante Maggiore, XXVI.*, 27.
"Whoso all men deceives, deceives himself."

"Chi l'acqua beve
Mai non riceve
Grazie da me." REDI. *Bacco in Toscana.*
"Who water drink,
Ne'er let them think
That I shall praise them."

"Il bere d'acqua
(Bea chi ber ne vuol) sempre mi spiacque."
FOLENGO. *Orlandino, I.*, 1.
"Water-drinking,
(Drink it who will) is hateful to my thinking."

"Chi l'arti di diletto al mondo impara,
Folle è se spera, allo sfiorir degli anni,
Di man battenti intorno a sè trionfo." GOZZI. *Sermoni, XVIII.*
"Who teaches to the world enjoyment's arts
Is foolish, if, when past the flower of youth,
He hopes to hear for him th' applauding hand."

"(Dice il proverbio) chi la dura la vince."
CECCHI. *Il Diamante, Act I., Sc. II.*—(*Scacchia.*)
"The proverb says, He conquers who endures."

"Chi la pace non vuol la guerra s'abbia."
TASSO. *Gerusalemme Liberata, II.*, 88.

"Who wills not peace, let war his portion be."

"(Che) chi lascia avvantaggi al suo nimico,
Non guarda con dritt' occhio a la vittoria."
TRISSINO. *L'Italia Liberata da' Goti, Lib. XX.* (*Ed. Parigi*, 1729, *Vol. III.*, *p.* 45.)

"Who the advantage with his foe doth leave,
Looks not with steadfast gaze towards victory."

"Chi leone è ne' detti
Spesso è lepre ne' fatti."
GOLDONI. *La Pelarina, Part III., Sc. I.*—(*Volpiciona.*)

"Who is a lion in his words
Is ofttimes in his deeds a hare."

"Chi lo dice non lo fa."
Title of a play by PAOLO FERRARI.—(*Of suicide.*)

"Who speaks of it, commits it not."

"Chi mal opra, male al fine aspetta."
ARIOSTO. *Orlando Furioso, XXXVII.*, 106.

"Who deals in wrong shall just return receive."—(*Hoole.*)

"Chi mal si marita non esce mai di fatica."
FIRENZUOLA. *I Lucidi, Act III., Sc. V.*—(*Fiametta.*)

"He who makes a bad marriage never escapes from his troubles."

"Chi mal ti vuol, mal ti sogna."
BOCCACCIO. *Decameron, Giornata IX., Novella VII.*

"Who loves you not, has no thought for you."

"(Che) chi manca di fede e perde quella,
Perder altro non può ch' abbia di meglio."
TRISSINO. *L'Italia Liberata da' Goti, Lib. XXV.* (*Ed. Parigi*, 1729, *Vol. III.*, *p.* 300.)

"For he who, breaking faith, doth honour lose,
Loseth the fairest thing of all he hath."

"(E) chi meglio sè regge è più signore,
E saggio più chi più a Dio s'appone,
E rico più chi più schifa riccore."
GUITTONE D'AREZZO. *Sonetti, CXVI.*

"Who best doth rule himself is highest lord,
And wisest he who most in God doth trust,
And wealthiest he by whom is wealth abhorred."

"(Non so io indovinare donde ciò proceda che) chi meno sa, più ragioni."
CASA. *Galateo.* (*Opere, Milano*, 1806, *Vol. I.*, *p.* 232.)

"I cannot divine how it happens that the man who knows the least is the most argumentative."

"Chi molto in somma sa, sa star quieto."
FAGIUOLI. *Capitolo III.*—"*L'Autore al suo Figliuolo.*"

"He who knows much, knows how to hold his peace."

"Chi muta lato, disse, muta fato."
BRUNETTO LATINI. *Pataffio, Cap. X.*

"With change of scene, said he, you change your fate."

"Chi nasce cattivo non ne guarisce." SACCHETTI. *Novella CLIII.*

"He who is born bad will never be cured."

"Chi nasce smemorato e gozzuto non ne guarisce mai."
SACCHETTI. *Novella CLXXIII.*

"He who is born with a weak intellect and a goitre can never be cured."

"Chi nasce matto non guarisce mai."
GOLDONI. *Arcifanfano, Act III., Sc. IV.*—(*Madama Garbata.*)

"Whoso is born a fool can ne'er be cured."

"Chi nasce in questo mondo senza ventura, o non ha mai
Cosa che brami, o che gli vien cotanto amaro avendola,
Ch' il gusto ne diviene altro di quel che soleva essere."
ALAMANNI. *La Flora, Act IV., Sc. VIII.*—(*Ippolito.*)

"Whoso is born into the world unfortunate, or ne'er obtains
The thing he asks, or with possession comes to him such bitterness,
That in it he shall seek in vain the savour others find therein."

"Chi nasce senza logica non avrà mai logica in vita sua."
BARETTI. *La Frusta Letteraria, Vol. II., p.* 128. (*Ed. Milan,* 1838.)

"He who is born without logic will never in his life be logical."

"(Che) chi nell' acqua sta fin a la gola,
Ben è ostinato se mercè non grida."
ARIOSTO. *Orlando Furioso, I.,* 50.

"For who, when circling waters round him spread,
And menace present death, demands not aid?"—(*Hoole.*)

"Chi nella pelle d'un monton fasciasse
Un lupo, e fra le pecore mettesse;
Dimmi, cre' tu, per chè monton paresse,
Ch' egli però le pecore salvasse?" DANTE. *Epigramma.*

"If one should clothe a wolf in skin of sheep,
And let him loose to run amongst the rest,
Tell me, dost think, because as sheep he 's drest,
That therefore he the flock will safely keep?"

"(Che) chi non ama [redacted] l'ossa non amava."
RUCELLAI. *L'Oreste, Act IV.*—(*Coro.*)

"Who loveth not the [redacted]lead, loved them not living."

"Chi non attende al suo, invita
Gli altri ad attendersi, e patisce spesso
Quel che vuol fare, e di mal nasce male."
MAFFEI. *Le Cerimonie, Act II., Sc. IV.*—(*Bruno.*)

"Who cares not for his own, invites
The care of others, and doth suffer soon
From their mistakes, and ill from ill is born."

"Chi non è impaziente non è innamorato."
ARETINO. *La Talanta, Act V., Sc. XIII.*—(*Pizio.*)

"He who is not impatient is not in love."

"Chi non fa quanto può, tardi si pente." POLIZIANO. *Alla Dama.*

"Who does not all he can too late repents."

"Chi non guarda dinanzi rimane di dietro."
STEFANO GUAZZO. *Dialoghi Piacevoli. Della Prudenza et Dottrina del Re.* (*Ed. Piacenza*, 1587, *p.* 14.)

"He who does not look before him stays behind."

"Chi non ha danari, a lui manca ogni cosa."
PANDOLFINI. *Del Governo della Famiglia.* (*Ed. Milan*, 1802, *p.* 170.)

"To him who has no money all things are lacking."

"Chi non può dar aiuta, indarno ascolta."
GUARINI. *Il Pastor Fido, Act I., Sc. II.*—(*Ergasto.*)

"Who cannot aid, lists to your plaint in vain."

"Chi non può quel che vuol, quel che può voglia."
GUARINI. *Il Pastor Fido, Act III., Sc. III.*—(*Amarilli.*)

"Who cannot what he would must e'en will what he can."

"Chi non sa finger l'amico
Non è fiero nemico."
GUARINI. *Il Pastor Fido, Act II., Sc. IV.*—(*Corisca.*)

"Who cannot friendship feign
Is ne'er a dangerous foe."

"Chi non sa fingere non sa vivere, perocchè la simulazione è uno scudo che spunta ogni arme, e un' arme che spezza ogni scudo."
ARETINO. *Lo Ipocrito, Act I., Sc. II.*—(*Ipocrito.*)

"He who knows not how to feign, knows not how to live, for dissimulation is a shield that blunts every weapon and a weapon that pierces every shield."

"Chi non si mostra amico dei vizii, diventa nimico degli uomini."
ARETINO. *Lo Ipocrito, Act I., Sc. II.*—(*Ipocrito.*)

"He who does not show himself a friend to their vices, becomes the enemy of his fellows."

"Chi non si vanta, è stimato un terzo più del valore, se ha merito."
MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XXX.* (*Ed.* 1867, *Vol. II., p.* 346.)

"He who never boasts is esteemed at a third more than his value, if he be worth anything."

"Chi non spera pietà, non teme affanno."
GUARINI. *Il Pastor Fido, Act III., Sc. VI.*—(*Mirtillo.*)

"Whoso hopes not for pity, no disaster fears."

"Chi non trova il danaro nella sua scarsella, molto meno lo trovera in quella d'altri."
PANDOLFINI. *Del Governo della Famiglia.* (*Ed. Milan*, 1802, *p.* 60.)

"He who finds no money in his own purse, is still less likely to find it in that of others."

"Chi pazienza non ha, non coglie il frutto,
E niente otterrà mai, chi brama tutto."
MARI. *La Giasoneide, III.*, 21.

"Who hath not patience, ne'er the fruit shall gain;
Who all things coveteth, shall naught obtain."

"Chi pecca per amore, io non riprendo."
FORTIGUERRA. *Ricciardetto, VIII.*, 80.

"I blame not him who for love's sake doth sin."

"Chi pecora si fa, la mangia il lupo." GOZZI. *Sermoni, V.*

"Who shows himself a sheep, the wolf will eat."

"(Ma) chi pensa da saggio, e opra da prode
Della forza trionfa e della frode."
CASTI. *Gli Animali Parlanti, XI.*, 38.—(*Il Cane.*)

"Whoso in thought is wise, in deed upright,
Triumphantly 'gainst force and fraud shall fight."

"Chi per l'altrui mani
S'imbocca, tardi si satolla."
CECCHI. *Le Rappresentazion di Tobia, Act I., Sc. III.*—(*Samuella.*)

"Who trusts to others for his food,
Waits long e'er he be satisfied."

"Chi per se raguna, per altri sparpaglia."
SACCHETTI. *Novella CLXXXVIII.*

"He who hoards in his own person, squanders through others."

"Chi piglia una tirannide, e non ammazza Bruto, e chi fa un stato libero, e non ammazza i figliuoli di Bruto, si mantiene poco tempo."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, III.*, 3.

"He who seeks to become a despot, and does not kill Brutus, and he who establishes a free state, and does not kill the sons of Brutus, will not maintain his position for long."

"Chi più teme è quel chi più minaccia."
PULCI. *Morgante Maggiore, XXI.*, 4.

"Who threatens most is he who most doth fear."

"Chi pon leggi agli amanti?" POLIZIANO. *Orfeo, Act IV.*—(*Orfeo.*)

"Who can make laws for lovers?"

"Chi pretende e non merita ognor vedrai;
Chi merita e non pretende è raro assai."
CASTI. *Gli Animali Parlanti, II.*, 1.

"Pretension without merit 's everywhere;
Merit without pretension is most rare."

"Chi prima giugne al mulin, prima macina."
CECCHI. *Gli Sciamiti, Act II., Sc. III.*

"Who first shall reach the mill, he first shall grind."

"Chi puo vantarsi
Senza difetti? Esaminando i sui,
Ciascuno impari a perdonar gli altrui."
METASTASIO. *Zenobia, Act I., Sc. III.*—(*Zenobia.*)

"Who can boast himself
Without defects? Examining thine own,
Learn each the faults of others to condone."

"Chi può viver senza mangiare, esca in campagna senza le vittovaglie necessarie." MONTECUCCOLI. *Memorie, Lib. I., XLII.* (*Ed. Colonia*, 1704, *p.* 51.)

"He who can live without eating may safely embark on a campaign without the necessary commissariat."

"Chi pur vuole attendere a trattati, si ricordi, che nessuna cosa lo rovina piu che il desiderio di volerli condurre troppo securi."
GUICCIARDINI. *Piu Consigli et Avvertimenti, XXXIX.*

"He who desires to make a treaty must remember that nothing is more disastrous than the attempt to render it too secure."

"Chi rompe paga."
FERRARI. *La Satira e Parini, Act I., Sc. IV.*—(*Il Governatore.*)

"Who breaks, pays."

"Chi qui morto mi piange indarno spera,
Bagnando l'ossa e 'l mio sepulcro, tutto
Ritornarmi com' arbor secco al frutto;
C' uom morto non risurge a primavera."
BUONAROTTI. *Epitaffi, XIX.*

"Who weeps me lying dead, doth hope in vain,
Bathing my ashes and my tomb, that I
To fruitage shall return, like tree once dry;
To no new spring the dead may rise again."

"Cogli allor tu pe' tuoi biondi capelli
I fiori nati dal mio cor: son quelli:
I canti che pensai ma che non scrissi,
Le parole d'amor che non ti dissi."
GUERRINI (STECCHETTI). *Postuma, XV.*

"Pluck then, and 'midst thy golden tresses bind
The flowers, born of my heart, which here thou'lt find:
The songs that only in my dreams I've made,
The words of love that ne'er to thee I've said."

"Col piacere
Nacque ad un parto la fatica, e mai
L'un poi dall' altra non andò disgiuntò."
PINDEMONTE. *Sermoni. In Lode dell' Oscurità nella Poesia.*

"Into the world
Pleasure and toil came at one birth, and since
The one from other ne'er has severed been."

"Coll' amico ogni cosa è maggiore e più dilettevole, e ogni male minore e meno annojoso."
FRA BARTOLOMMEO DA SAN CONCORDIO. *Giunta agli Ammaestramenti degli Antichi*, 13.

"In a friend's company everything is finer and more delightful, and every evil is smaller and less annoying."

"Colui che lascia quello che si fa per quello che si doveria fare, impara piuttosto la rovina, che la preservazione sua."
MACCHIAVELLI. *Il Principe, Cap. XV.*

"He who deserts what is usually done for what ought to be done, more often brings about his ruin than his preservation."

"Colui è beato che non a paura di perdere grande stato."
SACCHETTI. *Novella CXCIII.*

"He is blessed who has no fear of losing a great position."

"Come a comprar in piazza le poponi,
Ne tagliarete cento e fra cotanti
A pena due ne troverete buone,
Così hoggidì, fra lingue tante e tante
Che fanno bel veder di fuora via
Due per cento rispondeno al sembiante."
NELLI. *Satire, II., IX.*—"*A Benedetto Bar*

"As when you melons in the market buy,
You'll cut a hundred, and, amongst the pile,
'Tis hard if you two good ones shall espy,
So, in our day, of all the tongues we deem,
From outward showing, free from every guile,
But two per cent. are really what they seem.

" (Perciò che) come a l'uom, ch' al sol camina
Seguita l'ombra, così sempre siegue
L'invidia a quel, ch' a vera gloria aspira."
TRISSINO. *L'Italia Liberata da' Goti, Lib. XIV.* (*Ed. Parigi*, 1729, *Vol. II., p.* 256.)

"E'en as his shadow followeth the man
That walketh toward the sun, so envy aye
Doth follow him that to true fame aspires."

"(Ma) come
A poco a poco lontananza estingua
Un ardor giovanil creduto eterno
Egli stesso ignorava." ZANELLA. *Edvige II.*

"Yet knew he not
How distance doth by slow degrees cool down
The youthful ardour we eternal deemed."

"Come alla sostentazione di un corpo, non basta solamente il ben essere del capo, ma è necessario che gli altri membri facciano l'uffizio suo, così non basta che il Principe sia senza colpa delle cose, se nei ministri suoi non è proporzionatamente la debita diligenza e virtù."
GUICCIARDINI. *Istoria d'Italia, Lib. VI.* (*Ed. Milano*, 1803, *Vol. III., p.* 211.)

"Even as for the sustenance of the body, the well-being of the head only is not sufficient, but the other members must also perform their functions, so it is not enough that the prince be faultless in the conduct of affairs, unless his ministers display in due proportion the necessary diligence and devotion."

"Come amóre
In canuti pensier si disconviene,
Così la gioventù d'amor nemica
Contrasta al Ciel, e la Natura offende."
GUARINI. *Il Pastor Fido, Act I., Sc. I.*—(*Linco.*)

"As love
But ill befits the thoughts of hoary heads,
So youth that is of love the enemy
Slights Heaven's decrees, and Nature doth offend."

"Come buon sartore
[illegible]n' egli ha del panno fa la gonna."
DANTE. *Paradiso, XXXII.*, 140.

"Like tailor who doth prove
His skill as cloth is given to make the gown."—(*J. I. Minchin.*)

[illegible] cosa buona non si trova
[illegible]mpre così ancor nè ria."
ARIOSTO. *Orlando Furioso, XXXVIII.*, 6.

For learn this truth, by just experience found,
Nor good nor ill has one eternal round."—(*Hoole.*)

"Come dell' oro il fuoco
Scopre le masse impure,
Scoprono le sventure
De' falsi amici il cor."

METASTASIO. *Olimpiade, Act III., Sc. III.*—(*Megacle.*)

"E'en as the fire lays bare
The gold's impurities,
So our adversities
Our false friends' hearts disclose."

"Come il gelo a le piante, a i fior l'arsura,
Le grandine a le spiche, a i semi il verme,
Le reti a i cervi, ed a gli augelli il visco,
Così nemico a l'huom fù sempre amore."

GUARINI. *Il Pastor Fido, Act I., Sc. V.*—(*Satiro.*)

"As frost to plants, as burning heat to flowers,
Hail to the ear and to the seed the worm,
Nets to the deer and birdlime to the birds,
So to mankind was ever Love a foe."

"Come l'oro nel foco,
Così la fede nel dolor s'affina."

GUARINI. *Il Pastor Fido, Act III., Sc. VI.*—(*Mirtilla.*)

"As gold by fire, so faith
By suffering is refined."

"Come la copia delle cose genera fastidio, così l'esser le desiderate negate moltiplica l'appetito."

BOCCACCIO. *Decameron, Giornata IV., Novella III.*

"As a plethora of good things generates satiety, so does the denial of our wants increase our appetite."

"Come ordine era dato il tutto avvenne,
Che 'l consiglio del mal va raro in vano."

ARIOSTO. *Orlando Furioso, XXI.*, 48.

"All to her impious hopes in course befell;
'Tis rare but evil deeds succeed too well."—(*Hoole.*)

"Come raggio del sol che illeso fende
La nebbia, e illeso sovra il fango passa,
Nulla di questa valle, oscura e bassa,
All' alma pura di costei s'apprende."

PINDEMONTE. *Sermoni. Gli Incommodi della B*

"As the sun-ray the clouds, untainted, cleaves,
And shines upon the mud, yet still is pure,
So from this valley, sordid and obscure,
My lady's spotless soul no stain receives."

"Come strale o raggio,
A pena spunta un ben, che si disperde." BEMBO.

"Like arrow, or like ray,
Blessings but come in sight to disappear."

"Commanda chi può e ubbedisce chi vuole."
MANZONI. *I Promessi Sposi, Cap. XIV.*—(*Renzo.*)

"He who can, commands, and he who will, obeys."

"Commetti al savio, e lascia fare a lui."
PULCI. *Morgante Maggiore, XXV.*, 3.

"In the wise man confide, and let him act."

"Commovetevi, e poi dite quel che vi piace, e sarete eloquente."
BETTINELLI. *Saggio sull' Eloquenza, Cap. II.*

"Give your feelings full play, and then say what seems good to you, and you will be eloquent."

"Con disavvantaggio grande si fa la guerra con chi non ha che perdere." GUICCIARDINI. *Istoria d'Italia, Lib. V.* (*Ed. Milano,* 1803, *Vol. III., p.* 123.)

"War is waged under great disadvantages against an enemy who has nothing to lose."

"Con l'idee Donna Prassede si regolava come dicono che si deve far con gli amici; n'aveva poche; ma a quelle poche era molto affezionata." MANZONI. *I Promessi Sposi, Cap. XXV.*

"As to ideas, Donna Prassede followed the rule which they say should apply to friends: she had very few, but to those few she was deeply attached."

"(Che) con la diligenza e col consiglio
E col non risparmiar fatiche e sangue
Il soccorso divin sempre s'acquista,
Che ha in odio i pigri e neghittosi e lenti."
TRISSINO. *L'Italia Liberata da' Goti, Lib. XXVII.* (*Ed. Parigi,* 1729, *Vol. III., p.* 229.)

"For 'tis by diligence and counsel sage,
Which seeketh not to stint or blood or toil,
That man may count upon the help of heaven
That hateth sloth, delay and carelessness."

"Con la morte a lato
[illegible]o del viver mio novo consiglio;
[illegible]ggio il meglio, ed al peggior m'appiglio."
PETRARCA. *Canzone in Vita di M. Laura, XVII.*, 134.

"With death at hand
I fashion for my life a counsel new;
I see the better and the worse pursue."

[illegible]cagna pagava lo scotto."
BERNI. *Orlando Innamorato, XLIV.*, 70.

[illegible]p and spur he paid his tavern bill."

[illegible]utti non fu mai guadagno."
Aristippia, Act I., Sc. IV.—(*Antratio.*) (*Printed in Venice,* 1530.)

[illegible]n and children there is never any profit to be made."

"Con un sol bue io non son buon bifolco,
Ma, s'io n'ho due, andrà diritto il solco."
PULCI. *Morgante Maggiore, III.*, 59.

"With but one ox no skilful ploughman I;
Give me a yoke, the furrow straight will lie."

"Condannando i miei agli error suoi perdono."
GOLDONI. *Zoroastro, Act V., Sc. II.*—(*Zoroastro.*)

"My own condemning, I their sins forgive."

"Conosco i segni dell' antica fiamma." DANTE. *Purgatorio, XX.*, 1.
"I know the symptoms of the ancient flame."—(*J. I. Minchin.*)

"Conosco i segni de l'antico foco."
GIUSTO DE' CONTI. *La Bella Mano.* (*Ed. Vinegia*, 1531, *p.* 50.)

"Ch' io sento ancor della mia fiamma antica."
PULCI. *Morgante Maggiore, XXV.*, 310.
"Still of my ancient flame I feel the smart."

"Conosco i segni di novella fiamma." GOZZI. *Sermoni, I.*
"I know the symptoms of a new-born flame."

"Considerate la vostra semenza:
Fatti non foste a viver come bruti,
Ma per seguir virtute e conoscenza."
DANTE. *Inferno, XXVI.*, 118.

"Over your noble birthright ye should muse;
To live like senseless brutes ye were not made,
But knowledge to pursue and virtue use."—(*J. I. Minchin.*)

"Contra miglior voler, voler mal pugna."
DANTE. *Purgatorio, XX.*, 1.
"The will can strive not with the stronger will."—(*J. I. Minchin.*)

"Convien chi ride, anco talor si lagni,
E Fortuna talor trovi ribella."
ARIOSTO. *Orlando Furioso, XXII.*, 70.

"Who laughs to-day some future day may mourn,
And find to frowns the smiles of Fortune turn."—(*Hoole.*)

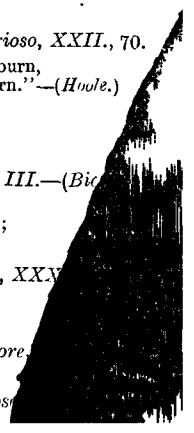
"Corotta
Età viviam: gloria è il servir; virtude
L'amar se stesso."
ALFIERI. *La Congiura de' Pazzi, Act I., Sc. III.*—(*Bi*

"Corrupt the age
In which we live: our glory is to serve;
Our virtue, love of self."

"Cortesia fu lui esser villano." DANTE. *Inferno, XXX*
"Rudeness unto such is courtesy."—(*J. I. Minchin.*)

"Gentilezza è teco esser villano."
PULCI. *Morgante Maggiore*

"Gli è teco cortesia esser villano."
ARIOSTO. *Orlando Furios*



"Corvi con corvi non si cavano gli occhi."
STEFANO GUAZZO. *Dialoghi Piacevoli. Del Giudice.* (*Ed. Piacenza*, 1587, *p.* 95.)
"Crows do not pick out other crows' eyes."

"Così al egro fanciul porgiamo aspersi
Di soave licor gli orli del vaso:
Succhi amari ingannato intanto ei beve,
E dall' inganno suo vita riceve."
TASSO. *Gerusalemme Liberata, I.*, 3.
"So when the draught we give to the sick child,
The vessel's edge we touch with syrup sweet;
Cheated, he swift drinks down the bitter brew,
And from the cheat receives his life anew."

"(Perchè) così come gli buoni costumi, per mantenersi, hanno bisogno delle leggi, così le leggi, per observarsi, hanno bisogno dei buoni costumi." MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, I., XVIII.*
"Even as, for the maintenance of a lofty morality, there is need of the laws, so for the observing of the laws there is need of a lofty morality."

"Invan s'arma la legge
Se privata virtù non la sorregge."
ZANELLA. *Il Piccolo Calabrese, III.*
"In vain the laws are made,
If private virtue come not to their aid."

"Così da sempre ogni capo canuto
Più volentieri consilio ch' ajuto."
BERNI. *Orlando Innamorato, XXX.*, 61.
"So those whose heads with snowy locks are crowned,
More ready to advise than aid are found."

"Così fà ch' ella un poco il duol raffrena;
Ch' avendo ove sfogarlo, è meno acerbo."
ARIOSTO. *Orlando Furioso, XLII.*, 28.
"These friendly words awhile consoled the fair,
For grief imparted oft alleviates care."—(*Hoole.*)

lo infirmo de la febre colto
e il sentire e lo usitato gusto
l che dolce è altrui gli par amaro."
BOIARDO. *Sonetti e Canzone, Lib. II.*
"So the sick man, that lies in fever's grip,
Loses the sense of taste that erst was his,
And bitter finds what is to others sweet."

, grande ancor se giuoca,
accoppiar l'orrido e il bello,
ice in contrapposti."
PINDEMONTE. *La Fata Morgana.*
o Nature, great e'en when she jests, delights
fttimes to link the hideous with the fair,
rtist unrivalled in antithesis."

"Così nella tua scuola, Amor, si face
Sempre il contrario di quel ch' egli è degno;
L'umil si sprezza, e l'empio si compiace."
GASPARA STAMPA. *Rime, Sonetto XLIII.*

"So in thy school, O Love, do we descry
That each one gains the meed he least deserves;
The humble scorned, the wicked raised on high."

"(Ma) così sono tutte le ragazze;
Le più savie al di fuor son le più pazze."
FORTIGUERRA. *Ricciardetto, XXII.*, 60.

"But this is aye the nature of a maid:
The wildest is the one that seems most staid."

"Così trapassa al trapassar d'un giorno
Della vita mortale il fiore e 'l verde:
Nè perchè faccia indietro April ritorno,
Si rinfiora ella mai nè si rinverde."
TASSO. *Gerusalemme Liberata, XVI.*, 15.

"Thus passeth, in the passing of a day,
The flower and verdure of this life of ours,
Nor because April cometh back, and May,
Shall life put forth again her buds and flowers."

"Così vidi adunar la bella scuola
Di quel signor dell' altissimo canto,
Che sovra gli altri com' aquila vola." DANTE. *Inferno, IV.*, 97.

"So did I see approach the troop so fair
Of that old master of divinest song,
Who like an eagle soars o'er all in air."—(*J. I. Minchin.*)

"Costoro hanno un animo in piazza, e uno in palazzo."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, I., XLVII.*

"They have one mind in the street and another in the palace."

"Creda altri ciò che vuole, a me sol basta
Che sia la fede mia nota a me stesso."
GOLDONI. *Belisario, Act I., Sc. V.*—(

"Believe men what they will, it doth suffice
To me to know my own fidelity."

"(Che talor) cresce una beltà un bel manto."
ARIOSTO. *Orlando Furioso,*

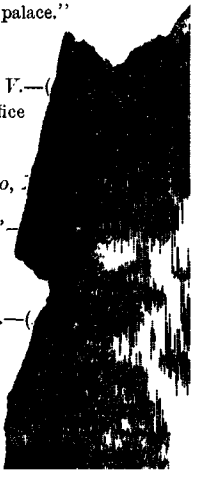
"Oft the grace
Of costly vest improves a beauteous face."—

"D'esigir l'altrui fede
Qual dritto ha un traditore?"
METASTASIO. *Alessandro, Act III., Sc. IV.*—(

"Where is the traitor's right
To claim good faith from others?"

"Non merta fè chi non la serba altrui."
METASTASIO. *Didone Abbandonata, Act I., Sc.*

"Faithless to others, he no faith deserves."



" D'ogni malizia ch' odio in cielo acquista
Ingiuria è il fine; ed ogni fin cotale
O con forza o con frode altrui contrista."
DANTE. *Inferno, XI.*, 22.

"Of every malice that in heaven wins hate
The end is injury, and each such plan
By force or fraud on some wreaks woful fate."—(*J. I. Minchin.*)

" D'uomo è il fallir; ma dal malvagio il buono
Scerne il dolor del fallo."
ALFIERI. *Rosmunda, Act III., Sc. I.*—(*Almachilde.*)

"All men must err, but sorrow for the fault
The good man from the wicked doth divide."

" Da gran tempo
I gladiatori sono un po' svogliati
Nell' arte del morir."
COSSA. *Messalina, Act I., Sc. VIII.*—(*Claudio.*)

"The gladiators, for a long time past,
Seem to have lost their appetite for dying."

" (Che) da principe a nume è breve passo."
CASTI. *Gli Animali Parlanti, XXII.*, 154.

"Short is the step from prince to deity."

" (Che) da quel giorno m'era messo in core
D'imitar, come fo, l'ape sagace,
Che va volando da quel fiore a questo,
Vi sugge il buono e lascia stare il resto." FUSINATO. *Tre Ritratti.*

"For, from that day, I set myself the task
To copy, as I do, the prudent bee,
That from this flower to that goes flitting on,
Sucks all the sweets, and leaves the rest alone."

" Da quel punto
ielo e tutta la natura." DANTE. *Paradiso, XXVIII.*, 41.

"Hangs the heaven
m that one point, and nature's self entire."—(*J. I. Minchin.*)

che ciascun ben si mova,
travaglia il mondo tutto."
DANTE. *Canzone XIII.*—(*Of Love.*)

Tis fitting that all should thy impulse feel,
For that the whole world moveth at thy word."

i ricavano più beni
lor vizi che i terreni."
PANANTI. *Epigrammi.*—" *I Ricchi.*"

Ie higher guerdon from the great commands
ho cultivates their vices, than their lands."

"Dal letame nasce il bel frumento: dalla corruzione si sprigiona la scintilla della vita."

MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XXVI.* (*Ed.* 1867, *Vol. II., p.* 200.)

"From good manure springs the finest grain: from the prison of corruption bursts forth the spark of life."

"Dalla cuna alla tomba è un breve passo."

MARINI. *Sonetti.* "*Delle Miserie Umane.*"

"But one short step from cradle 'tis to grave."

"(Che) dar si denno gli uomini a gli offici,
E non gli offici a gli uomini."

TRISSINO. *L'Italia Liberata da' Goti, Lib. XIV.* (*Ed. Parigi*, 1729, *Vol. II., p.* 276.)

"We should find men to fill the offices,
Not create offices to suit the men."

"(Che vi sia) dato il pan con le balestre."

TASSONI. *La Secchia Rapita, VI.*, 38.

"Your bread shall be served out to you from guns."

"Quando picchiavan poi, dalla finestra
Favea lor dare il pan colla balestra."

ZIPOLI. *Malmantile Racquistato, II.*, 3.

"So, when they knocked, he from the casement cried
That from the guns their bread should be supplied."

"De' gusti disputar cosa è fallace,
Non è bel quel ch' è bel, ma quel che piace."

GOLDONI. *De Gustibus non est Disputandum, Act I., Sc. I.*—(*Chorus.*)

"'Tis waste of breath our tastes and fancies to discuss;
Not what is fair is fair, but that which pleases us."

"De la necessità virtù facendo."

BERNI. *Orlando Innamorato, III.*, 86.

"Making a virtue of necessity."

"Facèndomi della necessità virtù."

CELLINI. *Vita, Lib. I., Cap. LXVII.*

"Making a virtue of necessity."

"De le spine ancor nascon le rose,
E d' una fetida erba nasce il giglio."

ARIOSTO. *Orlando Furioso, XXVII.*, 121.

"On prickly thorns appears the blooming rose,
And from a fetid herb the lily grows."—(*Hoole.*)

"Debilissimo è l'argumento *ab humana auctoritate.*"

BRUNO. *Cabala del Cavallo Pegaseo, Dialogo II.*, 3.—(*Coribante.*)

"Very weak is the argument from human authority."

"Debitamente muore una crudele,
Non chi da vita al suo amator fedele."

ARIOSTO. *Orlando Furioso, IV.*, 63.

"Let cruel virgins rather cease to live,
Not those who life to faithful lovers give."—(*Hoole.*)

"Dee buon pilota
Da ogni scoglio lontan tener sua via,
Nè per tema del mar radere il lido."

ALGAROTTI. *Epistola XII.*—"*A Cesare Gorani.*"

"'Tis the good pilot's task
Far from each rock to set his course, and ne'er,
From terror of the sea, to hug the shore."

"Degnamente la Penitenza è messa tra le virtudi, perchè, quantunque sia figlia de padre Errore e de l'Iniquitade madre, è nulla di méno come la vermiglia rosa, che da l'adre e pungenti spine si caccia."

BRUNO. *Spaccio della Bestia Trionfante, Dialogo II.*, 3.—(*Sofia.*)

"Right worthily is Repentance counted amongst the virtues, for, though she be the child of Error, her father, and Iniquity, her mother, yet is she like the crimson rose that covers herself with sharp and poisonous thorns."

"Dei mali il sommo è non far fede al vero."

FILICAJA. *Sonetto VIII.*

"Not to believe the truth is of all ills the worst."

"Del demonio la farina
Tutta in crusca suole andar."

GOLDONI. *La Donna di Governo, Act I., Sc. X.*—(*Corallina.*)

"The devil's flour doth mostly turn to bran."

"(Che) del tiranno la vendetta sempre
Suol prevenir l'offesa."

ALFIERI. *Filippo, Act IV., Sc. V.*—(*Carlo.*)

"The tyrant's vengeance aye forestalls the crime."

"Del vomere non è per cui risuona
Alta la fama degli antichi Padri;
È settentrional spada di ladri
Torta in corona."

GIUSTI. *L'Incoronazione.*

"Not from the ploughshare the world-wide renown
Of our great ancestors is brazened forth:
Nay, see the sword of robbers from the north
New-wrought into a crown."

"(Che) della rotta fè si lagna a torto
Chi in se l'arcano custodir non seppe."

GOLDONI. *Artemisia, Act III., Sc. I.*—(*Pisistrato.*)

"Of broken faith he wrongly doth complain
Who could not keep the secret to himself."

"Di buon seme mal frutto
Mieto; e tal merito ha chi 'ngrato serve."
PETRARCA. *Canzone in Morte de M. Laura, VII.*, 108.

"From good seed evil crop I reap;
Such guerdon hath he who an ingrate serves."

"Di cento buoni consigli spontaneamente dati, appena uno è ricevuto con pazienza e con gratitudine."
BARETTI. *La Frusta Letteraria, Vol. I., p.* 374. (*Ed. Milan,* 1838.)

"Of a hundred good counsels given unasked, scarcely one is received with patience and gratitude."

"Di che non è capace un vil soggetto
Che cerca a rio padron rendersi accetto!"
CASTI. *Gli Animali Parlanti, XI.*, 89.

"A subject base will stoop to any sin
Who a bad master's favour seeks to win."

"Di cosa nasce cosa."
GUICCIARDINI. *Piu Consigli et Avvertimenti, CXII.*

"From one thing springs another."

"Di cosa nasce cosa, e il tempo la governa."
DONI. *I Marmi, Part I., Ragionamento VII.*—(*Alfonso.*)

"From one thing springs another, and time is its ruler."

"Di danari, di senno, e di fede,
Ce' ne manco che non credi."
PROVERB. *Quoted by Bacon, Advancement of Learning, Book II.*

"There is commonly less money, less wisdom and less good faith than men do account upon."—(*Bacon.*)

"Di far satire anonime a Vienna non si ardisce.
O le fanno in tedesco e allor chi le capisce?"
FERRARI. *La Satira e Parini, Act II., Sc. IV.*—(*Il Governatore and Colombi.*)

"In Vienna anonymous satires are banned.
Or they're written in German which none understand."

"Di gioja
Quand' ella è troppa, anco l'incarco opprime
Quanto il dolore."
ALFIERI. *Agamennone, Act II., Sc. IV.*—(*Elettra.*)

"Of joy that is too great, the burden weighs
As heavily as grief."

"Di libri basta uno per volta, quando non è d'avanzo."
MANZONI. *I Promessi Sposi. Introduzione.*

"One book at a time is sufficient, when there are no more to be had."

" (Così) di mese in mese e d'anno in anno,
Amandosi e vivendo lemme lemme
È certo, cara mia, che camperanno
A dieci doppi di Matusalemme." GIUSTI. *L'Amor Pacifico.*

"And so from month to month and year to year,
Loving and living peaceful and untroubled,
They will survive, my dear one, never fear,
Until ten times Methuselah they've doubled."

" Di metalli dicono che il più grave è l'oro: e tuttavia nulla cosa fa andar l'uomo più sciolto, leggiero, e isnello che questo."
BRUNO. *Candelaio, Act IV., Sc. IV.—(Bartolomeo.)*

"They say that the heaviest of the metals is gold; and yet there is no burden under which man moves more easily, lightly and briskly."

" Di morte
Punisco io quei che in un pavento e abborro;
Te, cui non temo, io vo punir di vita."
ALFIERI. *Rosmunda, Act I., Sc. I.—(Rosmunda.)*

"With death
I punish those whom I both fear and hate;
I fear thee not, so punish thee with life."

" Di natura, d' amor, de' cieli amici
Le negligenze sue sono artifici."
TASSO. *Gerusalemme Liberata, II.*, 18.

" The gift of nature, love or kindly skies,
Her negligence is nought but artifice."

" Di regnar l'arte entro tuo regno apprendi,
Regnando."
ALFIERI. *Maria Stuarda, Act II., Sc. III.—(Maria.)*

"The art of reigning learn within thy realm,
By reigning."

" Di tre cose fa il diavolo insalata,
Di lingue d'Avvocati, e delle dite
De' Notari, la terza è riservata."
NELLI. *Satire, I., IX.—" Peccadigli degli Avvocati."*

"When he mixes a salad, the Devil, I've heard,
Three ingredients uses; first advocates' tongues,
Next notaries' fingers; I'll not name the third."

" (Che) di un muto è peggior chi parla oscuro."
MARTELLO. *Satire, IV.*

"Worse than a mute is he who speaks not clearly."

" Dicerò di lei, piangendo pui,
Che se n' è ita in ciel subitamente
E ha lasciato Amor meco dolente." DANTE. *Canzone IV.*

"So will I say of her, the while I weep,
That swiftly she to heaven her flight hath ta'en,
And left me here, with Love to share my pain."

"Dicevi il paternostro della scimia."
PULCI. *Morgante Maggiore, XVI.*, 89.

"Thou didst the monkey's paternoster say."

"Dicon sette i Sacramenti? Sei,
Del Papa con licenza,
Piuttosto li direi.
Sono un sol matrimonio, e penitenza." PANANTI. *Epigrammi.*

"The number of the Sacraments they fix
At seven, but, with the Pope's permission,
I should prefer to call them six,
For only one are marriage and contrition."

"Difesa miglior ch' usbergo e scudo
È la santa innocenza al petto ignudo."
TASSO. *Gerusalemme Liberata, VIII.*, 41.

"Than hauberk or than shield, more sure defence
To unarmed breast is holy innocence."

"Ma dove appar dell' innocenza il volto,
Lo spin perde il rigor, la serpe il tosco."
ZANELLA. *La Fragoletta.*

"Where'er the face of innocence is seen,
The bramble hath no thorn, the snake no fang."

"Dispietata pietate
Fu la tua veramente, O Dafne, allora
Che retenesti il dardo."
TASSO. *Aminta, Act III., Sc. II.*—(*Aminta.*)

"Pitiless indeed
The pity thou didst show, O Daphne, when
Thou didst hold back the dart."

"È pieta con Didone esser crudele."
METASTASIO. *Didone Abbandonata, Act II., Sc. XI.*
—(*Didone.*)

"To Dido cruelty is truest pity."

"Dispreza talor chi vuol comprare."
GOLDONI. *Il Mercato di Malmantile, Act II., Sc. IV.*—(*Berto.*)

"The would-be buyer aye depreciates."

"Dite ai regi
Che mal si compra co' delitti il soglio."
MONTI. *Aristodemo, Act V., Sc. IV.*—(*Aristodemo.*)

"To the princes say
That 'tis ill done to buy the throne with crimes."

"(Che) dolce cosa era la patria."
ARIOSTO. *Orlando Furioso, XXXIX.*, 63.

"Sweet is his country to a patriot mind."—(*Hoole.*)

" Dolce è l' ira d' un padre; eppur, qual figlio
Può non tremarne?"

ALFIERI. *Filippo, Act II., Sc. II.*—(*Isabella.*)

"Gentle a father's wrath; yet where the son
But shall before it tremble?"

" Domandando l' impossibile si ottiene il meglio."
G. B. NICCOLINI. (*Vannucci, Ricordi della Vita di G. B. Niccolini, Vol. I., p.* 386.)

"By asking for the impossible we obtain the best possible."

" Domeneddio manda il freddo secondo i panni; ed i panni si fanno ancora secondo il freddo."
CARO. *Lettere Burlevoli, IV.*—"*A Marc' Antonio Piccolomini.*"

"God sends the cold according to the clothes; and on the other hand the clothes are made according to the cold."

" Dominedio ci salvi
Da i libri troppo lunghi e da i poemi!"
GUERRINI. (STECCHETTI.) *Nova Polemica. A Felice Cavallotti.*

"Good Lord, deliver us
From books too long and poems that never end!"

" (Che) dona e tolle ogn' altro ben fortuna,
Sol in virtù non ha possanza alcuna."
ARIOSTO. *Orlando Furioso, III.*, 37.

"All else can Fortune give and take away,
Alone o'er virtue's self she hath no sway."

" Donna adorata un Nume è dell' Inferno."
GUARINI. *Il Pastor Fido, Act I., Sc. V.*—(*Satiro.*)

"The loved one is a Goddess from below."

" Donna che sia pregata non sta forte."
FORTIGUERRA. *Ricciardetto, XIII.*, 107.

"She stands not firm that giveth ear to prayers."

" Donna mirar non so, che non mi accenda,
Fiamma accender non so, che non si spegna."
GOLDONI. *Don Giovanni Tenorio, Act V., Sc. I.*—(*Don Giovanni.*)

"No woman's glance but lights in me a flame;
No flame is lit but quickly doth expire."

" Donne, che siate d'ogni mal radice
E vede ogniuno, e non vi si disdice."
GIOVANNI FIORENTINO. *Il Pecorone, Giornata IX., Novella II.*

"That woman is of every ill the root
All see, and none so bold that dare dispute."

"(Perchè) dopo le rotte de inimici,
Chi vuole aver di lor vittoria a pieno,
Non gli dia spazio mai da ristorarsi."
TRISSINO. *L'Italia Liberata da' Goti, Lib. XXII.* (*Ed. Parigi*, 1729, *Vol. III., p.* 153.)

"When once the foeman's serried ranks are broke,
Whoso would use his victory to the full,
Must never give them time to form again."

"(Ma) dove Ambizione e Invidia regna,
Difficil è che mai Pace si tegna." FOLENGO. *Orlandino, I.*, 41.

"But when Ambition doth with Envy reign,
Not easily shall Peace her place maintain."

"Dove che venga l'Esule,
Sempre ha la patria in cor." BERCHET. *Le Fantasie, I.*

"The exile, though he wander far,
Aye bears his country in his heart."

"Dove è un ben certo e un mal incerto, non si debbe mai lasciare quel bene per paura di quel male."
MACCHIAVELLI. *La Mandragola, Act III.*—(*Fra Timoteo.*)

"Where the good is certain and the evil uncertain, we should never relinquish the good from fear of the evil."

"Dove forza non val, giunga l'inganno."
METASTASIO. *Didone Abbandonata, Act I., Sc. XIII.*—(*Jarba.*)

"Where force serves not let artifice be joined."

"(Che) dove l'argomento della mente
S'aggiunge al mal volere ed alla possa,
Nessun riparo vi può far le gente."
DANTE. *Inferno, XXXI.*, 55.

"For where the assistance of the intellect
Is added unto evil will and power,
'Gainst it no refuge could mankind erect."—(*J. I. Minchin.*)

"Dove la materia non è corrotta, i tumulti ed altri scandali non nuocono; dove la materia è corrotta, le leggi ben ordinate non giovano."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, I., XVII.*

"Where the material is not corrupted, tumults and other scandals do no harm; where the material is corrupted, well-considered laws do no good."

"Dove non è gelosia non è amore."
ARETINO. *La Talanta, Act V., Sc. XIII.*—(*Pizio.*)

"Where there is no jealousy, there is no love."

"Due cose belle ha il mondo;
Amore e morte." LEOPARDI. *Consalvo.*

"The world hath two fair things:
One, love; the other, death."

"Due gioie concesse Iddio agli uomini liberi sulla terra; il plauso dei buoni, e la bestemmia dei tristi."

MAZZINI. *La Voce della Verità.* (*Scritti Editi, Vol. I., p.* 168.)

"Two joys are granted by God to free men upon the earth; the applause of the good, and the curses of the wicked."

"Due lacrimette
Formano al cuor del uomo un grand' incanto."

GOLDONI. *L'Ippocondriaco, Part II., Sc. I.*—(*Melinda.*)

"Two little tears
Act like enchantment on the heart of man."

"Due volte nella polvere,
Due volte sull' altar."

MANZONI. *Il Cinque Maggio.*

"Twice trampled in the dust,
Twice as a god enthroned."

"Dunque Amor sempre rio non si ritrova;
Se spesso nuoce, anco tal volta giova."

ARIOSTO. *Orlando Furioso, XXV., 2.*

"Condemn not Love—if oft he merits blame,
His generous influence oft our praise may claim."—(*Hoole.*)

"Dunque se le mie rime avran difetto,
Ch' entraron nella loda di costei;
Di ciò si biasmi il debole intelletto,
E 'l parlar nostro, che non ha valore
Di ritrar tutto ciò che dice Amore."

DANTE. *Canzone VII.*

"So if thou wouldst of these my rhymes complain,
Wherein I seek my lady's praise to sing,
Let the blame fall upon my feeble brain,
And on my halting speech, which vainly tries
To picture all the charms that Love descries."

"Dura virago ell' è, dure domanda
Di perigli e d'amor pruove famose:
In mezzo al sangue de la sua ghirlanda
Crescon le rose."

CARDUCCI. *Giambi ed Epodi, Lib. I., IV.*—(*Of Liberty.*)

"Stern amazon is she, sternly demands
Full proof of love poured out, of lives laid down;
And rooted all in blood the rose-tree stands
Whose blossoms form her crown."

"È adunque securissima cosa nel modo del vivere, e nel conversare, governarsi sempre con una certa onesta mediocrità; che nel vero è grandissimo e fermissimo scudo contra l'invidia."

CASTIGLIONE. *Del Cortigiano.* (*Ed. Milan,* 1803, *Vol. I., p.* 165.)

"The safest course, therefore, in living and mixing with men, is to conduct oneself always on the lines of respectable mediocrity, for therein, truly, lies our best and strongest defence against envy."

"È assai migliore
Quando costa un piacer qualche dolore."
GOLDONI. *La Scuola Moderna, Act III., Sc. I.*—(*Doralba.*)

"Far sweeter tastes the joy that costs us pain."

"È certo, che non si tiene conto de servitii fatti alli Popoli in universale, come di quelli, chi si fanno in particolare."
GUICCIARDINI. *Piu Consigli et Avvertimenti, XXXI.*

"It is certain that services rendered to nations are held of far less account than those rendered to individuals."

"(Ch') è consiglio migliore
Con grazia dar ciò che negar non lice."
FIACCHI. *Favole, XLIII.*—"*I due Noci.*"

"'Tis far the wisest plan
To give with grace what may not be refused."

"È del poeta il fin la meraviglia,
Parlo del eccellente, non del goffo,
Chi non sà far stupir vada alla striglia."
MARINI. *Il Murtoleide, Fischiata XXXIII.*

"'Twas ever to astound that poets sang,
(I speak of poets, not of poetasters),
Who cannot cause amazement may go hang."

"E gli stati ben ordinati, e gli principi savi hanno con ogni diligenza pensati di non far cadere in disperazione i grandi e di satisfare al popolo, e tenerlo contento."
MACCHIAVELLI. *Il Principe, Cap. XIX.*

"Both well-ordered states and wise princes have always taken the utmost care not to drive the great to desperation, and to keep the populace satisfied and contented."

"È la fede degli amanti
Come l'Araba fenice:
Che vi sia, ciascun lo dice,
Dove sia, nessun lo sa."
METASTASIO. *Demetrio, Act II., Sc. III.*—(*Olinto.*)

"Fidelity by lovers shown
Like phœnix is of Araby:
That it exists, all know full well,
But where it is can no man tell."

"È la lancia la regina dell' armi a cavallo."
MONTECUCCOLI. *Memorie, Lib. III., XVI.* (*Ed. Colonia,* 1704, *p.* 364.)

"The lance is the queen of cavalry weapons."

"È maggior gloria, ov' è maggior periglio."
MARINI. *L'Adone, IV.*, 182.

"'Midst greatest perils greatest glory lies."

"È meglio che si dica: qui fuggi il Tinca, che: qui mori il Tinca."
ARETINO. *La Talanta, Act III., Sc. XIII.—(Branca.)*

"It is better that men should say 'Here Tinca fled' than 'Here Tinca died'."

"Un po di vergogna passa presto:
Meglio è dire: Un poltron qui si fuggì,
Che qui fermossi un bravo e si morì."
ZIPOLI. *Malmantile Racquistato, X., 2.*

"A little shame doth quickly pass:
Better to say 'A coward here did flee'
Than 'Here a brave man stood his ground and died'."

"È meglio donar la lana che la pecora."
STEFANO GUAZZO. *Dialoghi Piacevoli. Dell'·Honore. (Ed. Piacenza*, 1587, *p.* 313.)

"It is better to give away the wool than the sheep."

"È meglio essere capo di Lucerta che coda di Dracone."
STEFANO GUAZZO. *Dialoghi Piacevoli. Dell' Honore. (Ed. Piacenza*, 1587, *p.* 297.)

"It is better to be the head of a lizard than the tail of a dragon."

"È meglio vestir cencio con leanza, che broccato con disonoranza."
GIGLI. *La Sorellina di Pilone, Act II., Sc. V.—(Credenza.)*

"It is better to wear rags in honesty than brocade in dishonour."

"È minestra senza sale
Nobiltà senza il poter."
GOLDONI. *Il Re alla Caccia, Act III., Sc. IV.—(Giannina.)*

"Nobility without its power
Is like to soup without its salt."

"È miseria ogni età. Tremiam fanciulli,
D'un guardo al minacciar; siam giuoco adulti
Di fortuna e d'amor; gemiam canuti
Sotto il peso degli anni."
METASTASIO. *Demofoonte, Act III., Sc. II.—(Timante.)*

"Each age its trouble has: children, we quail
At threatening looks; grown men, we are the sport
Of fortune and of love; grey-haired, we groan
Beneath the weight of years."

"È necessario a chi dispone una Repubblica ed ordina leggi in quella, presupporre tutti gli uomini essere cattivi, e che gli abbino sempre ad usare la malignità dell' animo loro, qualunque volta ne abbino libera occasione."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, I., III.*

"In ordering a state and establishing its laws, it is necessary to act on the supposition that all men are bad, and are always ready to indulge their evil propensities whenever the occasion offers."

"È necessario ad un principe, volendoli mantenere, imparare a potere essere non buono, ed usarlo o non usarlo secondo la necessità."
MACCHIAVELLI. *Il Principe, Cap. XV.*

"It is necessary for a prince who desires to maintain his position, to acquire the power of not being good, and to use that power, or not, according to circumstances."

"È necessario di conoscere il forte ed il debole del suo nemico, prima di venir con esso a cimento."
ALBERTI. *Favole.*—"*Il Cane ed il Toro.*"

"It is necessary to know the strong and the weak points of one's adversary, before coming to close quarters with him."

"E' non ci ha maggiore inganno, che quello di se medesimo."
SACCHETTI. *Novella VIII.*

"There is no greater deception than self-deception."

"E notte e dì rammenti
Che se al sonno mal vigili la testa
Inchinano i viventi,
L'universo non dorme e non si arresta." ZANELLA. *La Veglia.*

"This in thy memory keep,
That if weak men, their vigil holding ill,
Bow down their heads in sleep,
The universe nor slumbers, nor stands still."

"È pazzia farsi inimici senza proposito. E vi lo ricordo; perchè quasi ogn' uno erra in questa leggerezza."
GUICCIARDINI. *Piu Consigli et Avvertimenti, XCVI.*

"It is madness to make enemies without good cause. And I insist on this because almost every one is guilty of this childish folly."

"È più difficile il saper tacere che parlare."
CAPACELLI. *Il Ciarlatore Maldicente, Act II., Sc. II.*—(*Stunkle.*)

"It is a harder task to hold your tongue than to talk."

"È più salute, o per guerra o per giuoco,
Saper perder assai, che vincer poco."
BUONAROTTI. *Madrigali, LXIII.*

"Whether in war or play, more safety lies
In great defeats than in small victories."

"È puoco male
Quel fallo poi che al fin in ben riesse."
MARCO GUAZZO. *Errori d'Amore, Act V.*—(*Filarco.*)

"But little harm
That error does that turns to good at last."

"È re ciascuno
Nel suo proprio albergo."
GOLDONI. *Enrico, Act IV., Sc. VI.*—(*Matilde.*)

"In his own cottage every man is king."

"È sano consiglio
Tosto lasciar quel che tener non puoi."
GUARINI. *Il Pastor Fido, Act I., Sc. II.*—(*Ergasto.*)

"'Tis counsel sage
To loose at once whate'er we cannot hold."

"E se la vita fu un bene, perchè mai ci vien tolta? E se la vita fu un male, perchè mai n' è stata concessa?"
GUERRAZZI. *La Battaglia di Benevento, Cap. V.*

"And if life be a blessing, why is it ever taken from us? And if life be an evil, why has it ever been given to us?"

"È senza dubbio molto pericoloso il governarsi con gl' esempi, se non concorrono, non solo in generale, ma in tutti i particolari le medesime ragioni."
GUICCIARDINI. *Istoria d'Italia, Lib. I.* (*Ed. Milano*, 1803, *Vol. I., p.* 137.)

"It is without doubt most dangerous to be guided by precedent, unless the circumstances are in exact agreement, not only generally, but in every particular."

"E' si conosce facilmente per chi considera le cose presenti e l'antiche, come in tutte le città, e in tutti i popoli sono quelli medesimi disiderii, e quelli medesimi umori, e come vi furono sempre."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, I., XXXIX.*

"He who makes a study of times present and times past, will have no difficulty in coming to the conclusion that in every city and in every nation are to be found the same desires and the same caprices, and that so it has always been."

"È un gran paccier la morte."
MANZONI. *Il Conte di Carmagnola, Act V., Sc. V.*—(*Il Conte.*)

"A wondrous peacemaker is death."

"È un misero schiavo colui
Che del dolore fa la sua veste."
D'ANNUNZIO. *Canto Novo. Canto dell' Ospite, XI.*

"A miserable slave is he
Who makes himself a garment of his pain."

"È una regola fondatissima per ben giudicar ancor de' grandi uomini, il non credere perfetto tutto ciò che essi han detto."
MURATORI. *La Perfetta Poesia, Lib. II., Cap. XI.*

"It is a fundamental rule, in forming a correct judgment even of great men, not to look upon everything they have said as perfect."

"È uno de' vantaggi di questo mondo, quello di poter odiare e esser odiati, senza conoscersi."
MANZONI. *I Promessi Sposi, Cap. IV.*

"It is one of the great advantages of this world, that men can hate and be hated, without being acquainted."

"È ver: con lui felice
Non sono io mai: ma nè senz' esso il sono."
ALFIERI. *Oreste, Act III., Sc. I.*—(*Clitennestra.*)

"'Tis true: with him
I know no joy: yet know I none without him."

"È vera virtude
Il sapersi astener da quel che piace,
Se quel che piace offendi."
GUARINI. *Il Pastor Fido, Act III., Sc. III.*—(*Amarilli.*)

"True virtue lies
In learning to abstain from what we like,
If what we like offends."

"Egghi è ben ver, chi nasce poverello,
Ch' egghi ha poca virtù, e men cervello."
GOZZI. *Ecloga.*—"*La Ghita e il Piovano.*"

"Whoso is born poor, all the world maintains
That he has little virtue and less brains."

"Egli è da forte
Il supportar le avversità; ma fora
Vil stupidezza il non sentirne il carco."
ALFIERI. *Sofonisba, Act II., Sc. III.*—(*Sofonisba.*)

"'Tis the brave man's part to bear
The burden of adversity, but not
To feel its weight were sheer stupidity."

"Egli è di miseri conforto
Di veder, come lor, qualche altro afflitto."
PULCI. *Morgante Maggiore, XXV.*, 209.

"'Tis to the wretched aye some consolation
To see, as they do, others suffering."

"È proverbio vulgar che aver consorti
Nelle miserie ai miseri pur giova."
MARINI. *L'Adone, XIV.*, 34.

"The wretched find, so says the vulgar saw,
Solace in having partners in their pain."

"Nel tormento
Spesso è gran refrigerio aver compagni."
MARINI. *L'Adone, XIX.*, 23.

"In torment oft
To have companions consolation brings."

"(Ben dice il proverbio ch') egli è meglio abitare colle fiere in le spilonche, che avere in casa una femmina litigiosa e perversa."
FIRENZUOLA. *I Lucidi, Act I., Sc. II.*—(*Lucido Tolto.*)

"Well says the proverb, that it is better to live with wild beasts in caves, than in the same house with a cross-grained and quarrelsome woman."

"Egli è meglio perdere, dicendo il vero, che vincere con le bugie."
DIVIZIO DA BIBBIENA. *La Calandria, Act I., Sc. II.*—(*Polinico.*)

"It is better to speak the truth, and lose, than to win by lying."

"Egli è vero oro potabile,
Che mandar suole in esilio
Ogni male inrimediabile." REDI. *Bacco in Toscana.*—(*Of Wine.*)

"Potable gold is this, be sure,
That ever into exile sends
All evil that we cannot cure."

"Egli tocca di ridere a chi ode, e non a chi dice."
CASA. *Galateo.* (*Opere, Milano*, 1806, *Vol. I., p.* 260.)

"The question of laughter lies with the hearer, not with the narrator."

"Egualmente apprestato in ogni sorte
Si prometta vittoria e sprezzi morte."
TASSO. *Gerusalemme Liberata, X.*, 38.

"Prepared to meet his fate, whate'er arise,
Let him on victory count, and death despise."

"Eh! uomini, siate giusti. Prima soccorrete, e poi consigliate."
FEDERICI. *Il Delatore, Act III., Sc. I.*—(*Lucia.*)

"O men! be just. Give aid first and counsel afterwards."

"Ei sa che 'l vero parlo,
Che legno vecchio mai non rose tarlo."
PETRARCA. *Canzone in Morte di M. Laura, VII.*, 68.

"He knows 'tis truth indeed
That never worm did on dry branches feed."

"Ei si fa contro a i mali
De la costanza sua scudo e usbergo."
PARINI. *Odi.*—"*La Caduta.*"

"He maketh 'gainst the evils that befall
Hauberk and shield of his own constancy."

"(Ed) enne dolce così fatto scemo;
Perchè 'l ben nostro in questo ben s'affina,
Che quel che vuole Iddio e noi volemo."
DANTE. *Paradiso, XX.*, 136.

"And sweetness doth such lack of knowledge hold;
Since in that Good our own good doth refine,
And as God willeth, so our wills we mould."—(*J. I. Minchin.*)

"Eppur si muove!"
Attributed to GALILEO. (*Vide Del Lungo, Galileo, Cap. VIII., in "La Vita Italiana del Seicento," Vol. II., p.* 274.)

"Nevertheless it moves!"

"(Ch') era al cor picciol fallo amaro morso."
TASSO. *Gerusalemme Liberata, X.*, 59.

"E'en little fault the heart did shrewdly wound."

" Era già l' ora che volge 'l disio
A' naviganti e 'ntenerisce il cuore
Lo dì ch' han detto a' dolci amici addio;
E che lo nuovo peregrin d' amore
Punge, se ode squilla di lontano
Che paja 'l giorno pianger che si muore."

DANTE. *Purgatorio, VIII.*, 1.

"'Twas now the hour when longings rise anew
To voyagers, and the heart grown tender sighs,
The day they've said, to well-loved friends, adieu,
When the new pilgrim thrills with love's soft ties,
If from afar he hear the vesper bell,
That seems to mourn above the day that dies."—(*J. I. Minchin.*)

" Era già nato innanzi all' Amore, l'amore di noi medesimi."

ALGAROTTI. *Il Congresso di Citera.*

" Before the birth of Love, love of ourselves was born."

" Era la vita vostra il suo splendore;
Di Cecchino Bracci, che qui morto giace.
Chi nol vide nol perde, e vive in pace;
La vita perde chi 'l vide, e non muore."

BUONAROTTI. *Epitaffi, XXXIV.*

" 'Twas in his glory that your life did lie,
Cecchino Bracci, whom this stone doth hide.
Who knew him not lose naught, in peace abide;
Their life they lose who knew and cannot die."

" Esca primiera ad ogni eccesso l'oro."

ALFIERI. *Timoleone, Act IV., Sc. I.*—(*Timoleone.*)

" Gold is the bait that lures to all excess."

" (E donde nascon le revoluzioni?
. . . . . .
. . . tutto si riduce, al parer mio
Al dire) esci di lì, ci vuo star io."

PANANTI. *Il Poeta di Teatro, Part II., Canto XIV.*, 2.

" And whence do revolutions take their rise?
One phrase will sum it up, it seems to me:
Come down from there, that 's where I want to be."

" Essere la natura de' motti cotale, che essi come la pecora morde, deono così mordere l'uditore, e non come 'l cane: perciò che, se comé cane mordesse il motto, non sarebbe motto, ma villania."

BOCCACCIO. *Decameron, Giornata VI., Novella III.*

" The nature of a witticism is this, that it nips the hearer like a sheep, does not bite him like a dog: for if a witticism were to bite like a dog, it would no longer be witty, but malicious."

" Fa che 'l carcer di vita, ov' io son chiuso,
Con chiave di pietate apra la Morte."

FILICAJA. *Sonetto XXXVII.*

" Grant me that Death with pitying key may ope
The prison of life wherein I am confined."

"Fa di esser amabile, se vuoi esser amato; piace e avrai persuaso."
ALGAROTTI. *Il Congresso di Citera.*

"Seek to be lovable if you would be loved; please, and you will have persuaded."

"Fa manto del vero alla menzogna."
TASSO. *Gerusalemme Liberata, IV.*, 25.

"Make for thy lies a mantle of the truth."

"Facci adunque un Principe conto di vivere e mantenere lo Stato: i mezzi saranno sempre giudicati onorevoli, e da ciascuno lodati."
MACCHIAVELLI. *Il Principe, Cap. XVII.*

"Let a prince then make it his concern to live and to maintain the State: whatever his methods, they will always be accounted honourable and be universally praised."

"Facil riesce a chi dolor non sente
Suggerire agli afflitti il darsi pace."
GOLDONI. *Don Giovanni Tenorio, Act IV., Sc. IX.* —(*Donna Anna.*)

"Suggesting to the afflicted resignation
Comes easily to those who feel no pain."

"Facile è oprar gran danno, e chi riparo
Por sappia a tempo al mal ch' ei fece, è raro."
CASTI. *Gli Animali Parlanti, XI.*, 72.

"Great mischief is soon wrought, but to repair
In time the evil we have done is rare."

"(Perciò fra lor proverbio era usuale)
Falso come una nuova offiziale."
CASTI. *Gli Animali Parlanti, XIV.*, 37.

"Therefore this proverb do they often use:
As full of falsehoods as official news."

"(Vuol) far d' una ciriegia due bocconi."
BRACCIOLINI. *Lo Scherno degli Dei, IV.*, 30.

"He wants to make two mouthfuls of one cherry."

"Fatto il voto, gabbano il Santo."
STEFANO GUAZZO. *Dialoghi Piacevoli. Del Conoscimento di se stesso.* (*Ed. Piacenza*, 1587, *p.* 457.)

"When the prayer is granted, they cheat the saint."

"(Che) fatto per timor nullo è il contratto."
ARIOSTO. *Orlando Furioso, XXI.*, 43.

"Void is the bond that is by fear extorted."

"Felice è cotal morte e scempio,
Via più ch' acquisto di province e d'oro."
TASSO. *Gerusalemme Liberata, VIII.*, 44.

"Happy indeed such torture and such death,
Yea more than gain of provinces and gold."

"Felici, e ancor per molta età, se i grati,
Troppo grati piacer, se il guasto e insano
Costume, e di lung' ozio infausta calma
Tutto il vigor non vi torrà de l'alma."

PINDEMONTE. *Ottave.*—"*All' Inghilterra.*"

"Happy, for ages still, if the pursuit
Of pleasure, the decay of moral sense,
And the ill-omened calm of endless peace
Sap not the pristine vigour of your souls."

"Femina è cosa mobil per natura:
Ond' io so ben, ch' un amoroso stato
In cor di donna picciol tempo dura."

PETRARCA. *Sonetto in Vita di M. Laura, CXXXI.*

"A woman's mind to lightest breath doth turn:
So know I well that true affection's flame
Within her heart but little time will burn."

"Sia maladetto chi si fidò mai,
O vuol fidarsi di donna che sia;
Che false sono e maladette tutte;
E più anche le belle che le brutte."

BERNI. *Orlando Innamorato, XXII.*, 49.

"Curséd be he who e'er has put his trust
Or who henceforth shall trust in woman's heart;
False are they all, and to mankind a curse;
The plain are bad enough, the fair are worse."

"Femmina è cosa garrula e fallace;
Vuole e disvuole: è folle uom, che sen fida."

TASSO. *Gerusalemme Liberata, XIX.*, 84.

"A garrulous, deceitful thing is woman;
She will, she will not: fool who trusts in her."

"Femmina cosa mobil per natura,
Più che fraschetta al vento, e più che cima
Di pieghevole spica."

TASSO. *Aminta, Act I., Sc. II.*—(*Tirsi.*)

"Woman by nature is a fickle thing,
Lighter than wind-blown bough, lighter than ear
Of waving corn."

"L'onda che mormora
Tra sponda e sponda,
L'aura che tremola
Tra fronda e fronda
È meno instabile
Del vostro cor."

METASTASIO. *Siroe, Act I., Sc. IX.*—(*Arasse.*)

"The wave that is murmuring
'Tween reef and reef,
The breeze that is whispering
'Tween leaf and leaf
Are less unstable,
Love, than thy heart."

"Fere lo sol lo fango tutto 'l giorno;
Vil riman, nè il sol perde colore."
GUINICELLI. *Canzone.* (*Poeti del Primo Secolo, Firenze,* 1816, *p.* 92.)

"Though the sun beat all day upon the mud,
Still foul the mud remains and bright the sun."

"Figlie son del dolor le gioie estreme,
E del frutto del riso il pianto è seme."
MARINI. *L'Adone, XIV.*, 315.

"Our keenest joys the daughters are of pain;
Tears must he sow who laughter's fruit would gain."

"Tutto quanto v'è di buono, di grande, di bello al mondo, è figlio del dolore."
MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. VIII.* (*Ed.* 1867, *Vol. I., p.* 165.)

"Whatever of good, of great, of beautiful, there is in the world, is the offspring of pain."

"Filocalia, che veramente può dirsi figliuola del giudizio."
MURATORI. *La Perfetta Poesia, Lib. II., Cap. X.*

"Love of beauty, which may, in truth, be called the daughter of judgment."

"Fin che vita riman vi è ancor speranza."
GOLDONI. *La Buona Figliuola Maritata, Act II., Sc. III.* —(*Marianna.*)

"Till life be ended, there is always hope."

"Forse a popol ben servo è assai più a grado
Chi lo sforza a obbedir, che chi nel prega."
ALFIERI. *La Congiura de' Pazzi, Act IV., Sc. III.*—(*Guglielmo.*)

"Perchance a slavish people him prefers
Who forces, not who prays it, to obey."

"Fortuna ed ardir van spesso insieme."
METASTASIO. *Temistocle, Act I., Sc. XIV.*—(*Sebaste.*)

"Fortune and courage oft go hand in hand."

"Fra due litiganti il terzo gode."
GOLDONI. *Le Nozze, Act I., Sc. III.*—(*Masotto.*)

"Two go to law; a third bears off the spoil."

"Fra i servi e i tiranni
Sia l'ira il sol patto."
BERCHET. *Mathilde.*

"'Twixt tyrants and their slaves
Let anger be the only bond."

"Fra molti governanti è ancor discordia."
CASTI. *Gli Animali Parlanti, I.*, 13.

"'Mongst many rulers ever discord reigns."

"Fra noi l'amore
È figlio del dovere."
METASTASIO. *Romolo ed Ersilia, Act I., Sc. VII.—(Ersilia.)*

"Love, with us,
Is duty's child."

"Fra tutti i martir, donne mie care,
Nessun ve n'è maggior che 'l pentimento,
Poi che 'l passato non si può disfare."
TANSILLO. *Il Vendemmiatore, St. VII.*

"'Mongst all our martyrdoms, there is not one,
Fair ladies mine, more dire than penitence,
For what is past can never be undone."

"Fratelli, a un tempo stesso, Amore e Morte
Ingenerò la sorte.
Cose quaggiù sì belle
Altre il mondo non ha, non han le stelle."
LEOPARDI. *Amore e Morte.*

"Friends, in the self-same hour, did fate give birth
To Love and Death.
Nowhere upon the earth
Or in the stars does aught so fair draw breath."

"Fuga per sempre il giorno! Occulto è il vero
Sole nel cor profondo, ed è sì forte
Che crea pur fiori da gli abissi. O Morte!
Fuga per sempre il giorno menzognero!"
D'ANNUNZIO. *Intermezzo. Le Adultere.*—"*Isolda.*"

"Fly thou the day! for hid is the true sun
In the heart's depths, and yet so great his power
That from the abyss he raiseth many a flower.
O Death! the lying day for ever shun!"

"Fuggite i libri; questi
Son la vergogna dell' umano gente,
Son gli assassini della vita umana.
Credete a me: la vera
Filosofia è quella d'ingrassare."
LORENZI. *Socrate Immaginario, Act I., Sc. XIII.—(Tammaro.)*

"All books avoid, for they
Are the disgrace of our humanity,
And the assassins of the human race.
Mark well my words: the true
Philosophy consists in growing fat."

"Fummo in due corpi un' alma sola in vita,
Sola una fiamma anco le morte nostre
Spoglie consumi, e in una polve unisca."
ALFIERI. *Antigone, Act I., Sc. III.—(Antigone.)*

"Living we were two bodies with one soul,
So let one flame our mortal spoils consume,
That in one dust we may united be."

" Gabrina tenne sempre gli occhi bassi,
Perchè non ben risposta al vero dassi."
ARIOSTO. *Orlando Furioso, XXI.*, 69.

" Gabrina silent stood with downcast eye,
For truth confirmed admits not a reply."—(*Hoole.*)

" Galeotto fu il libro e chi lo scrisse:
Quel giorno più non vi leggemmo avanti."
DANTE. *Inferno, V.*, 137.

" For us our Galeotto was that book:
That day we did not read it any more."—(*J. I. Minchin.*)

" Gentil Madonna, mentre ho della vita,
Per tal ch' io mora consolato in pace,
Vi piaccia agli occhi miei non esser cara."
DANTE. *Sonetto XXXIV.*

" Fair Lady, for the days I still must live,
That I may die contented and in peace,
I pray thee seem not charming to my eyes."

" Già questo è quel che vedesi usare in nostra dì,
Comandami, comandami, e poi; voglio così."
GOLDONI. *Zoroastro, Act V., Sc. III.*—(*Corina.*)

" This is to-day the common use with us,
'Pray you, command me'; then, 'I'd have it thus'."

" Giammai, signore, è una parola snella:
Un dì la nota e l'altro la cancella."
DALL' ONGARO. *Stornelli Politici.*—" *Giammai.*"

" Never's a word, sir, that is lightning-paced,
By one day noted, by the next erased."

" Giova poi la memoria, ed è soave
A rimembrar quel che a soffrir fu grave."
MARINI. *L'Adone, IV.*, 183.

" Then memory brings delights beyond compare,
Recalling sufferings that were hard to bear."

" Giudicar l'arbor da' frutti maturi,
Non d'ombre, frondi e radici se avvezza."
CAMPANELLA. *Poesie Filosofiche.*—" *Della Nobiltà.*"

" 'Tis by its ripened fruit we judge the tree,
Not by its shade, its foliage or its roots."

" Giudico il mondo sempre esser stato ad un medesimo modo, ed in quello esser stato tanto di buono, quanto di triste, ma variare questo buono e questo triste di provincia in provincia."
MACCHIAVELLI. *Discorsi sopra il prima Deca di Tito Livio, II., Introduzione.*

" The world, in my judgment, has always been constituted in the same way, and has contained as much good as evil, but the distribution of the said good and evil varies from province to province."

"Giunta è la tua gloria al sommo; e per l'innanzi
Fuggir le dubie guerre a te conviene:
Ch' ove tu vinca, sol di stato avanzi,
Nè tua gloria maggior quinci diviene;
Ma l' imperio acquistato è preso dianzi,
E l' onor perdi, se 'l contrario avviene."

TASSO. *Gerusalemme Liberata, II.*, 67.

"Thy fame has reached its height, and from this hour
'Tis fitting thou shouldst shun all doubtful war;
For conquering thou but addest to thy power,
Nor is thy glory greater than before,
While, if thou own'st defeat, thy foes devour
Thy empire, and lost honour thou'lt deplore."

"Gl' Inglesi, . . . se nel commercio essi hanno la sottigliezza Cartaginese, non mancano in guerra della Romana virtù."

ALGAROTTI. *Saggio sopra il Commercio.*

"The English, if they possess, in commerce, the astuteness of the Carthaginian, are not lacking, in war, in the valour of the Roman."

"Gli amanti legano la borsa con un filo di ragnatelo."

ARETINO. *Lo Ipocrito, Act I., Sc. V.*—(*Zefiro.*)

"Lovers tie up their purses with a thread from a spider's web."

"Gli Ambasciadori sono gli occhi e gli orecchi de gli stati."

SANSOVINO. *Concetti Politici, CCLXXVI.*

"Ambassadors are the eyes and ears of States."

"Gli è ben vero che si dice: Tu imparerai per un' altra volta, questo non vale, perchè la vien sempre con modi diversi, e non mai immaginati." CELLINI. *Vita, Lib. II., Cap. XVII.*

"It is very true that one says to oneself: 'You will have had a lesson for next time'. But that is not the case; for fortune always comes upon us in new ways, quite unforeseen by our imagination."

—(*J. A. Symonds.*)

"Gli è molto meglio un tordo, il poterselo mangiare in pace, che non è un grassissimo cappone, sebbene un sia certo di averlo, ed averlo in tanta guerra." CELLINI. *Vita, Lib. II., Cap. CIX.*

"It was far better to eat a thrush in peace than to bring a fat capon to one's table, even though one were quite sure to get it, after a hot fight."—(*J. A. Symonds.*)

"Gli estinti, Ansberga,
Talor dei vivi son più forti assai."

MANZONI. *Adelchi, Act IV., Sc. I.*—(*Ermengarda.*)

"The dead, Ansberga,
Have ofttimes than the living far more power."

"(Perchè) gli occhi dell' uom cercan morendo
Il sole; e tutti l'ultimo sospiro
Mandano i petti alla fuggente luce." FOSCOLO. *Dei Sepolcri*, 121.

"Wherefore, when men lie dying, 'tis the sun
That their eyes seek, and every heart breathes forth
Unto the fading light its latest sigh."

"Gli officii
Non le discretioni darsi dicono."
ARIOSTO. *La Lena, Act II., Sc. III.*—(*Corbola.*)

"Appointments may be given,
Not the capacity to fill them well."

"Gli scrittori maledici sono con molta più attentione letti, che non sono quelli che vanno adulandi."
LOTTINI. *Avvedimenti Civili*, 402.

"Writers who depreciate are much more attentively read than those who flatter."

"Gli spropositi
Presto si fanno, ma poi spesso costano
Il pentimento di tutta la vita."
MAFFEI. *Le Cerimonie, Act III., Sc. I.*—(*Leandro.*)

"Mistakes are made
In one brief moment, and the cost we pay
By a life long repentance."

"(Dissi che) gli uomini che volevano fare a lor modo, bisognava che si facessino un mondo a lor modo, perchè in questo non si usava così." CELLINI. *Vita, Vol. I., Cap. LXXIX.*

"I said that men who wanted to do everything their own way must make a world to suit them, for it could not be done in this."

"Gli uomini letterati, per pompa di parlare, fanno ben spesso che il torto vince, e che la ragione perde."
CASA. *Galateo.* (*Opere, Milano*, 1806, *Vol. I., p.* 256.)

"Men of letters, with their parade of high-flown language, very often make the wrong to prevail and the right to succumb."

"Gli uomini nelle cose generali s'ingannano assai, nelle particolari non tanto." MACCHIAVELLI. *Il Principe, Cap. XLVII.*

"Men are very apt to deceive themselves in generals, less so in particulars."

"Gli uomini non sanno essere nè al tutto tristi, nè al tutto buoni."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, I.*, 30.

"Men cannot be either altogether bad or altogether good."

"Gli uomini possono secondare la fortuna e non opporsegli; possono tessere gli orditi suoi, e non rompergli."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, II.*, 29.

"Men can assist fortune, but cannot set themselves up against her; they may weave threads into her fabric, but cannot break them."

"Gli uomini prudenti si fanno grado sempre delle cose in ogni loro azione, ancorachè la necessità gli constringesse a farle in ogni modo."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, I.*, 51.

"Wise men always claim credit for what is good in everything they do, even when they have only acted under the compulsion of necessity."

"Gli uomini, quando sono governati bene, non cercano, nè vogliono altra libertà."

MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, III.*, 5.

"Men, when they are well governed, neither seek nor desire any other liberty."

"Gli uomini sono miseri per necessità, e risoluti di credersi miseri per accidente." LEOPARDI. *Pensieri, XXXI.*

"Men are miserable by necessity, and resolved to consider themselves miserable by accident."

"Gran duolo il Fabbro istesso
Già punse, e duolo punge or più profondo
D' aver l' uom fatto, che à disfatto il mondo."

FILICAJA. *Canzone XXXI.*

"Greatly th' eternal Architect hath grieved,
And greater grief is now upon Him laid,
That He made man, who hath the world unmade."

"Gran fiamma secondar breve favilla
Suole, e fiume talor succede a stilla." MARINI. *L'Adone, XI.*, 6.

"From tiny sparks great conflagrations grow;
Oft from a drop doth mighty river flow."

"Grazioso il Re dice agli afflitti Eroi,
Un altra volta vincerete voi." MARI. *La Giasoneide, II.*, 50.

"With kindly tact
The king did to the downcast heroes say,
'Twill be your turn to win another day."

"(Che) guardar dee ciascun d'esser ben netto,
Prima ch' altri riprenda di difetto."

BERNI. *Orlando Innamorato, XXVI.*, 34.

"Each should be sure of an untarnished name,
Before he ventures others' faults to blame."

"Guardisi, che qual cosa e' si sia, la quale sia sottoposta al mal destino, che un la cerchi scampare da qualche evidente male, gli avviene che la cade in molto peggio."

CELLINI. *Vita, Lib. II., Cap. XCIX.*

"Observe, by the way, that everything, whatever it be, which is subject to an evil destiny, although one tries to save it from some manifest ill, falls at once into a far worse plight."—(*J. A. Symonds.*)

"Guerra non vo'; ma giova
Più certa pace ad ottener la forza."

ALFIERI. *Polinice, Act II., Sc. IV.*—(*Polinice.*)

"I desire not war,
But force will oft secure more lasting peace."

"Ha ben ella gran forza, e non la chiama
Possente Dia senza ragione il mondo:
Ma bisogna incontrarla, e farle vezzi,
Spianandole il sentiero; i neghittosi
Saran di rado fortunati mai."

GUARINI. *Il Pastor Fido, Act II., Sc. IV.*—(*Corisca.*)

"Great is the power of Fortune; whom the world,
Not without reason, mighty Goddess calls:
But we must go to meet her, flatter her,
And smooth her path, and those who this neglect
Shall never bear the name of fortunate."

"Ha due ali la vita: il gaudio e il duolo;
L'amor la impenna, e Dio dirige il volo."

DALL' ONGARO. *Stornelli.*—"*Una Vedova ad una Sposa.*"

"Life has two wings: one, sorrow; one, delight;
Love gives it pinions, God directs its flight."

"Ha qualche volta un ortolan parlato
Cose molte a proposito a la gente;
E da un mantel rotto e sporco è stato
Molte volte coperto un uom prudente."

BERNI. *Orlando Innamorato, LVIII.*, 1.

"Ere now a simple tiller of the soil
Hath spoken words of wisdom to mankind;
A cloak all tattered and besmirched with toil
Hath ofttimes clothed a man of prudent mind."

"Ha sue tempeste il core,
Elena, come il mar."

ZANELLA. *Sopra un Anello.*

"The heart its tempests hath,
Helen, as hath the sea."

"Han gli stessi delitti un vario fato:
Quegli diventa Re, questi è impiccato."

PIGNOTTI. *Favola XLII.*—"*Il Cavallo e il Bue.*"

"The same misdeeds a varying fate attends:
This on the throne, that on the scaffold ends."

"Han picciol vanto
Le gemme là dove n'abbonda il mare:
Son tesori fra noi perchè son rare."

METASTASIO. *Temistocle, Act I., Sc. IV.*—(*Rossane.*)

"Small value have the gems
That in abundance lurk beneath the waves:
We count them treasures in that they are rare."

"Hanno le donne
Un arte soprafina,
E chi ci studia più, men la indovina."

GOLDONI. *La Mascherata, Act I., Sc. IV.*—(*Lucrezia.*)

"Women display
A genius superfine
Which those who study closest least divine."

"Ho io il diritto di spogliare chi nasce da me, della più preziosa delle eredità, quella di nobili e virtuosi esempi?"

MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. I.* (*Ed.* 1867, *Vol. I.*, *p.* 24.)

"Have I the right to rob the son that is born to me of the most precious part of his inheritance, noble and virtuous examples?"

"(Però che) i ben della fortuna, se non si conoscono
Da quei che li posseggono, beni chiamar non possono."

ALAMANNI. *La Flora, Act IV., Sc. IV.*—(*Geri.*)

"Because the gifts of fortune, if unknown
To those who have them, cannot be called gifts."

"I cittadini sono
Di un giusto re figli primieri."

ALFIERI. *Agide, Act V., Sc. II.*—(*Agide.*)

"The subjects
Of a just monarch are his eldest sons."

"(Nè può essere più falsa quella comune opinione che dice che) i danari sono il nervo della guerra."

MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, II.*, 10.

"And quite as incorrect is the commonly received opinion that money is the sinews of war."

"Qual meraviglia . . . richiesto tal uno delle cose necessarie alla guerra, egli rispondesse, tre esser quelle: Danaro, danaro, danaro!"

MONTECUCCOLI. *Memorie, Lib. I., XIV.* (*Ed. Colonia*, 1704, *p.* 54.)

"What wonder that a certain person, being asked what were the things necessary for war, should reply that there were three, to wit, money, money and money."

"(Che) i giuramenti de i cattivi sono
Scritti ne l'onde, e in marmo quei de i buoni."

TRISSINO. *L'Italia Liberata da' Goti, Lib. XIX.* (*Ed. Parigi*, 1729, *Vol. III.*, *p.* 26.)

"The bad man's oath is written in the waves;
The good man's upon marble is inscribed."

"I granchi credon morder le balene!"

PULCI. *Morgante Maggiore, XIX.*, 7.

"The shrimps believe that they can bite the whales!"

"I lacci d'imeneo formansi in cielo."

METASTASIO. *Antigono, Act I., Sc. VIII.*—(*Alessandro.*)

"In heaven the matrimonial knot is tied."

"I mariti sono rari
Quando mancano i denari."

FUSINATO. *Bella ma Povera.*

"Husbands are rarely found,
Save when the funds abound."

"I panni rifanno le stanghe."

ARETINO. *La Cortigiana, Act I., Sc. XI.*—(*Rosso.*)

"Fine feathers make fine birds."

"I pazzi ridono
Di poca cosa."

ARIOSTO. *La Cassaria, Act II.*—(*Erofilo.*)

"Fools laugh at little things."

"I pesci grossi stanno al fondo."

ZIPOLI. *Malmantile Racquistato, XII.*, 40.

"The big fish at the bottom lie."

"I poeti nascono: acconciatela come volete."

DONI. *I Marmi, Part II.*—"*Della Poesia.*"—(*Baccio.*)

"Poets are born: account for it as you will."

"I popoli mordono più fieramente poi ch' egli hanno ricuperata la libertà, che poichè l' hanno conservata."

MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, I.*, 28.

"A nation bites more shrewdly when it has recovered its liberty than when it has preserved it."

"I re che ha sul collo, son quei che mertò."

BERCHET. *Le Fantasie, IV.*

"Well she deserves the yoke that's on her laid."

"I savi a morte mena
Il saver, se non è l'alma prudente."

FIAMMA. *Inno alla Prudenza.*

"Learning the learned leads
To death, who have not prudence in their souls."

"I savii vivono per i pazzi, e i pazzi per i savii."

BRUNO. *Candelaio, Act II., Sc. IV.*—(*S. Vittoria.*)

"Wise men live by the fools, and fools by the wise men."

"I segreti del cuore non debbon aprirsi se non a chi ne puo essere veramente partecipi."

MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XXIX.* (*Ed.* 1867, *Vol. II., p.* 326.)

"The secrets of the heart should only be laid bare to those who can really share them."

"I suoi
Confini ha la virtù: non merta fede
Quando a tal segno eccede
La misura comune."

METASTASIO. *Il Ruggiero, Act II., Sc. V.*—(*Bradamante.*)

"Virtue her limits has: in vain she pleads
For confidence, when she so far exceeds
The common measure."

"Ma la stessa virtude ha i suoi confini,
E chi oltra la porta al dritto, al giusto,
Converte in vizio la virtude intessa."
GOLDONI. *Artemisia, Act II., Sc. IV.*—(*Farnabaze.*)

"But there are limits e'en to virtue's self:
Who carries it beyond what's right and just
Doth turn that very virtue into vice."

"I tiranni fanno i ribelli." ALGAROTTI. *Il Congresso di Citera.*
"Tyrants make rebels."

"I vocaboli delle lingue vanno e vengono come l'altre cose tutte quante."
VARCHI. *L'Ercolano.* (*Opere, Milano,* 1804, *Vol. VI., p.* 143.)
"The words of a language come and go, like everything else."

"Iddio ci mandi mal, che ben ci metta."
CELLINI. *Vita, Lib. II., Cap. CVIII.*
"God send us evil that may work us good."—(*J. A. Symonds.*)

"Iddio fa gli uomini e essi s' appaiono."
MACCHIAVELLI. *La Mandragola, Act I.*—(*Ligurio.*)

"Dio fa gli uomini, e e' s' appaiono."
SALVIATI. *La Spina, Act II., Sc. V.*—(*Rosa.*)
"God makes mankind, and they pair themselves."

"Ignoranza e arroganza son due sorelle individue in un corpo et in un' anima."
BRUNO. *La Cena de le Ceneri, Dialogo IV.*—(*Frulla.*)
"Ignorance and arrogance are two inseparable sisters, possessing but one body and one soul."

"Il Bello è faccia del Vero."
MAZZINI. *Prefazione al Chatterton.* (*Scritti Editi, Vol. II.*)
"The beautiful is the outward manifestation of the true."

"Il bello sta dentro a' confini del naturale e del semplice."
ALGAROTTI. *Lettere sopra la Pittura. A Giampietro Zanotti,* 10 *Maggio,* 1759.
"The beautiful lies within the confines of the natural and the simple."

"(Deh! come è ver che) il bene
Non si conosce, s' ei non si perde."
TRISSINO. *L'Italia Liberata da' Goti, Lib. III.* (*Ed. Parigi,* 1729, *Vol. I., p.* 87.)
"Ah! how true it is
That blessings are not known, till they be lost."

"Spesso ci sta nascoso il ben che avemo,
Nè si conosca mai se non si perde."
TRISSINO. *Sofonisba.*—(*Coro.*)
"Ofttimes the blessings that we have lie hid,
And naught we know of them till they be lost."

"(Perchè) il bisogno a dispogliar gli altari
Trae l' uom tal volta che se 'l trova avere."
ARIOSTO. *Orlando Furioso, XLIII.*, 90.
"Whene'er necessity doth lay her hand
On man, she leads him e'en to sacrilege."

"Il buon si perde
Talor cercando il meglio."
METASTASIO. *Ipermestra, Act II., Sc. I.*—(*Adrasto.*)
"Good is lost
Ofttimes in seeking better."

"Il can ch' abbaia, raro avvien che morda."
ZIPOLI. *Malmantile Racquistato, XI.*, 29.
"The dog that barks will very rarely bite."

"(Che) il cercar di saper quel che saputo
Accresce duolo, non m'è mai piaciuto."
FORTIGUERRA. *Ricciardetto, V.*, 87.
"Seeking to know what but augments our pain
When it is known, aye seems to me insane."

"Quei che aggiunge sapere, aggiunge affanno;
E men si dolgon quelli che men sanno."
FORTIGUERRA. *Ricciardetto, XV.*, 6.
"Who gathers knowledge, also gathers woe,
And least they sorrow feel who least do know."

"Il cielo chiude volentieri gli occhi a nostri difetti, quando non son fatti avanti gli occhi del mondo, e quando per mancanza di testimoni non possa compire perfettamente il processo contra di noi." GIGLI. *Don Pilone, Act III., Sc. V.*—(*Don Pilone.*)
"Heaven is always ready to shut its eyes to our sins when they are not committed before the eyes of the world, and when the lack of witnesses makes it impossible to bring the charge home to us."

"Il cielo
Perir non lascia chi perir non merta."
ALFIERI. *Filippo, Act IV., Sc. V.*—(*Gomez.*)
"Ne'er heaven permits
That he should die who does not merit death."

"Il cuore e le parti vitali d'un corpo si hanno a tenere armate, e non l'estremità di esso."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, II.*, 30.
"It is the heart and the vital organs of the body which specially need protection, and not the extremities."

"(Ed un certo proverbio così fatto
Dice che) il danno toglie anche il cervello;
E che chi è rubato, come matto
Ne va dando la colpa a questo e quello."
BERNI. *Orlando Innamorato, XLV.*, 4.
"A certain proverb, that the whole world knows,
Says that loss also steals away our senses,
And that the man thus robbed, like madman goes
About, and right and left the blame dispenses."

"Il desiderio uman non è tutto uno."

ARIOSTO. *Orlando Furioso, XIII.*, 50.

"Not by the same desires are all men torn."

"Il dì di San Brindo, la festa del quale è tre giorni dopo il dì del giudicio."

ARETINO. *Il Marescalco, Act I., Sc. VI.*—(*Marescalco.*)

"Saint Brindo's day, whose feast is three days after the day of judgment."

"Il diavolo e sottile, e dove egli non può entrare col capo, vi mette la coda." TASSO. *Dei Casi d'Amore.* (*Ed.* 1894, *p.* 110.)

"The devil is subtle, and where he cannot get his head through, he puts in his tail."

"(Si dovrebbe pur riflettere che) il diritto naturale esiste anche pei bambini; e che è loro diritto di non essere nè corrotti, nè ingannati, nè fuorviati."

MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. V.* (*Ed.* 1867, *Vol. I.*, *p.* 98.)

"We should further reflect that natural rights exist even for children, and that it is their right not to be corrupted, nor to be deceived, nor to be led astray."

"Il disperar nei miseri è virtute." FILICAJA. *Canzone XVIII.*

"A virtue in the unhappy is despair."

"(Che) il disperato al fin mena la mazza."

PULCI. *Morgante Maggiore, XXVIII.*, 22.

"For always doth the desperate man strike home."

"Il divino del pian silenzio verde."

CARDUCCI. *Rime Nuove, II., IX.*—"*Il Bove.*"

"The divine green silence of the plain."

"Il dominar ti piace
Mentre l'aspetti, e par cosa gradita;
Ma come l'hai, sempre dolor ne senti."

TRISSINO. *La Sofonisba.*—(*Sofonisba.*)

"Dominion hath its charms
While thou await'st it, and delightful seems;
But when thou hast it soon its pains thou'lt feel."

"Il dono della libertà somiglia al dono d'un cavallo bello, forte e bizzarro. A molti desta la smania di cavalcare; a molti altri invece aumenta la voglia di andare a piedi."

MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XIX.* (*Ed.* 1867, *Vol. II.*, *p.* 8.)

"The gift of liberty is like the gift of a fine, strong, spirited horse. In many it awakens an ardent desire to ride; in many others, on the contrary, it increases the willingness to go on foot."

"Il dubbio è un gran scappofatiche; lo direi quasi il vero padre del *dolce far niente* italiano."

MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. I.* (*Ed.* 1867, *Vol. I.*, *p.* 33.)

"Doubt is a terrible shirker; I should be inclined to call it the true father of the Italian *dolce far niente*."

"Il duol non dura
Quando giunge all' estremo."

GOLDONI. *Giustino, Act V., Sc. VII.*—(*Ergasto.*)

"Grief lasteth not
When it be come to the extremest point."

"Il far beneficio ad un tristo è seminar nel mare, e far atto d'ingiustizia."

STEFANO GUAZZO. *Dialoghi Piacevoli. Del Prencipe di Valacchia.* (*Ed. Piacenza*, 1587, *p.* 67.)

"To show favour to a villain is to sow in the sea, and to be guilty of an injustice."

"(Che) il far giudicio appartien solo a Dio."

BERNI. *Orlando Innamorato, III.*, 2.

"For judgment appertains to God alone."

"Il fare un libro e meno che niente,
Se il libro fatto non rifà la gente." GIUSTI. *Epigramma.*

"Making a book's a worthless occupation,
Unless the book, when made, remakes the nation."

"Il fin si ha di riguardare in tutte cose."

MACCHIAVELLI. *La Mandragola, Act III.*—(*Frate Timoteo.*)

"In all things we must consider the end."

"Il fine è quello che giuoca, e che in tutte le operazioni umane attendere e considerare si debbe."

VARCHI. *L'Ercolano.* (*Opere, Milano*, 1804, *Vol. VI., p.* 17.)

"It is the end which is at stake, and which should receive the attention and consideration of men in all that they undertake."

"Il forte si mesce col vinto nemico;
Col nuovo signore rimane l'antico;
L' un popolo e l'altro sul collo vi sta."

MANZONI. *Adelchi, Act III., Sc. IX.*—(*Coro.*)

"The conquering mingles with the conquered foe;
With the new tyrant still the old ye know;
Both nations lay their yoke upon your neck."

"Il giudicare l'uomo d' un età secondo le idee d' un' altra, è il più fallace ed ingiusto dei sistemi."

MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. III.* (*Ed.* 1867, *Vol. I.*, *p.* 75.)

"To judge a man of one age according to the ideas of another is of all methods the most misleading and unjust."

"(Come si dice volgarmente) il giuocare non è male, ma è male il perdere." GELLI. *La Circe, Dialogo III.*—(*Ulisse.*)

"As the saying goes, there is no harm in playing, but great harm in losing."

"Il giusto
Povero sulle nude assi addormenta;
E sulle molli porpore a' malvagi
Di terribili larve empie la notte." ZANELLA. *Corrado, I.*

"The honest poor
Upon the naked ground do calmly sleep;
While for the wicked on soft couch reclined
The night is full of phantoms horrible."

"Il gran nemico dell' umane genti."
TASSO. *Gerusalemme Liberata, IV.*, 1.

"Of all mankind the chiefest enemy."

"(Che) il lasciare impunito un delinquente
Spesse volte è cagion d'altri delitti."
GOLDONI. *Belisario, Act II., Sc. X.*—(*Giustiniano.*)

"For he who leaves the criminal unpunished
Is oftentimes the cause of other crimes."

"Dell' impunita reità gli esempi
Spesso accrescono il numero degli empi."
CASTI. *Gli Animali Parlanti, XIII.*, 34.

"'Tis certain that when crimes unpunished go
Full oft the criminals in number grow."

"Pochi impuniti
Danno ai molti licenzia."
ALFIERI. *Antigone, Act III., Sc. I.*—(*Creonte.*)

"A few unpunished
Are oftimes cause of license in the many."

"(Che) il leon non combatte con la mosca."
BRACCIOLINI. *Lo Scherno degli Dei, V.*, 41.

"For never doth the lion fight with flies."

"Non si sdegna un leon con l'agnelletta."
GOLDONI. *Arcifanfano, Act II., Sc. VII.*—(*Furibondo.*)

"The lion shows not anger to the lamb."

"(Ma) il libro di natura
Ha l'entrata e l'uscita:
Tocca a loro la vita,
E a noi la sepoltura." GIUSTI. *La Terra dei Morti, St.* 12.

"'Tis writ in nature's book
How each man comes and goes:
She took their life from those,
From us she burial took."

"Il mal fabbro biasima il ferro." DANTE. *Convito, I., Cap. XI.*

"The bad workman finds fault with his tools."

"Il malvagio pensa sempre a sè, il buono qualche volta agli altri; il più buono è l'innamorato."

G. B. NICCOLINI. (*Vannucci. Ricordi della Vita di G. B. Niccolini, Vol. I., p.* 384.)

"The bad man thinks always of himself, the good man sometimes of others; the best man is the man in love."

"Il marito ha solo due giorni felici della moglie, l'uno è quando ella ne viene a casa sua, e l'altro quando ella n'esce essendo portata alla fossa." GELLI. *La Circe, Dialogo V.*—(*Cerva.*)

"A husband has only two happy days with his wife; one when she enters his house as a bride, the other when she leaves it to be borne to the grave."

"Il matrimonio bisogna che sia un vero castigo, poichè fa diventar savi anche i matti."

PEPOLI. *La Scomessa, Act III., Sc. IV.*—(*Desiderio.*)

"Matrimony must be like a sound flogging, for it makes the veriest blockheads learn something."

"Il merto di ubbidir perde chi chiede
La ragion del comando."

METASTASIO. *Catone in Utica, Act I., Sc. II.*—(*Marzia.*)

"The merit of obedience he doth lose
Who asks the reason of the order."

"(Perchè io ho una massima in mente,
Che) il mettersi a studiar per saper poco
Sia peggio assai che il non saper niente."

FAGIUOLI. *Capitolo III.*—"*L'Autore al suo Figliuolo.*"

"For 'tis a maxim which I oft repeat,
That working hard a smattering to gain
Is worse by far than ignorance complete."

"(E) il mio core è maggior di mia fortuna."

METASTASIO. *Didone Abbandonata, Act I., Sc. VI.*—(*Osmida.*)

"And greater than my fortune is my heart."

"Io maggior sempre
Del mio destino (e sia qual vuol) sarommi."

ALFIERI. *Polinice, Act IV., Sc. I.*—(*Eteocle.*)

"Be it what it will
I greater than my fate shall ever be."

"Il miser suole
Dar facile credenza a quel che vuole."

ARIOSTO. *Orlando Furioso, I.*, 56.

"The unhappy oft we see
With ease believe what he would wish to be."

"Speranza è la nutrice de' pensieri."
FOLENGO. *Orlandino, IV.*, 32.

"Hope is the foster mother of our thoughts."

"Spesso si sogna ciò che si desia."
CASTI. *Gli Animali Parlanti, XIV.*, 6.

"Ofttimes we fancy that which we desire."

"(Ed) il modo più bello, secondo il mio parere,
Di serbare il silenzio, è quello di tacere."
FERRARI. *La Satira e Parini, Act I., Sc. VI.*—(*Colombi.*)

"The surest way, I've held since I was young,
Of keeping silence is to hold your tongue."

"Il mondo è a punto come un gagliardo cavallo, il quale molto ben conosce quando è montato da uno che non lo può strenuamente maneggiare; lo spregia, e tenta di toglierselo della schiena, e gittato che l'ha in terra, lo viene a pagar di calci."
BRUNO. *Spaccio della Bestia Trionfante Dialogo I.*, 1.—(*Sofia.*)

"The world is exactly like a vicious horse, which knows perfectly well when it is ridden by one who cannot manage it properly; it despises him, tries to get him out of the saddle, and when it has succeeded in throwing him, begins kicking him."

"Il mondo è il libro, dove il senno eterno
Scrisse i propri concetti."
CAMPANELLA. *Poesie Filosofiche.*—"*Modo di Filosofare.*"

"This world 's the book wherein th' eternal brain
Did his own thoughts inscribe."

"Il mondo? il mondo è un pazzo:
Meriterebbe andar coi matti a paro,
E chi crede alle femmine è un somaro."
CASTI. *La Grotta di Trofonio, Act I., Sc. VIII.*—(*Don Gasperone.*)

"The world? the world is nothing but a fool:
With lunatics 'tis in the self-same class,
And who believes a woman is an ass."

"Il mondo invecchia,
E invecchiando intristisce."
TASSO. *Aminta, Act II., Sc. II.*—(*Dafne.*)

"The world grows old,
And growing old grows wicked."

"Il mondo va invecchiando e peggiorando di mano in mano."
PICCOLOMINI. *L'Alessandro, Act I., Sc. I.*—(*Vicenzo.*)

"The world grows older and grows worse from generation to generation."

"Il mondo
Loda sempre i felici: non si lagni
Del suo destin, chi migliorar nol tenta;
Che degli audaci è sol fortuna amica."
GOLDONI. *Rinaldo di Mont' Albano, Act I., Sc. V.*—(*Rinaldo.*)

"Ever the world
Praises the fortunate: he must not blame
His destiny who seeks not to amend it,
For only on the bold does Fortune smile."

"(Secondo i Fisionomi) il mostro nell' corpo è mostro nell' anima."
STEFANO GUAZZO. *Dialoghi Piacevoli. Dell' Honor delle Donne.* (*Ed. Piacenza*, 1587, *p.* 405.)

"According to the physiognomists the monster in body is a monster in mind."

"Il nobile cavallo coll' ombra della verga si regge; e il malvagio appena si conduce cogli sproni."
FRA BARTOLOMMEO DA SAN CONCORDIO. *Giunta agli Ammaestramenti degli Antichi*, 163.

"The high-spirited horse is controlled with the shadow of the whip, while the slug can hardly be made to move with the spurs."

"Il non sapere, quando non è restato da te, non è vergogna, ma sibbene il non volere imparare."
VARCHI. *L'Ercolano.* (*Opere, Milano*, 1804, *Vol. VI., p.* 25.)

"There is no disgrace in not knowing, when knowledge does not rest with yourself; the disgrace is in being unwilling to learn."

"Il nostro è secolo di transizione, e, quel è peggio, di transazione. Addio coscienza!"
G. B. NICCOLINI. (*Vannucci, Ricordi della Vita di G. B. Niccolini, Vol. I., p.* 382.)

"Ours is a century of transition, and, what is worse, of compromise. Farewell conscience!"

"Il nulla
A più veggenti savi:
Io nella tomba troverò la culla." ZANELLA. *La Veglia.*

"Nothingness may be
The goal of wiser men:
I in the tomb another cradle see."

"(Che) il perder tempo a chi più sa più spiace."
DANTE. *Purgatorio, III.*, 77.

"Him who knows most time lost doth most displease."—(*J. I. Minchin.*)

"Chi sa non perdere tempo farà ogni cosa bene; e chi sa adoperare il tempo sarà signore di tutte le cose."
PANDOLFINI. *Del Governo della Famiglia.* (*Ed. Milano*, 1802, *p.* 128.)

"Whoso never loses time will do all things well, and whoso knows how to employ his time is the master of all things."

" Non è danno pari al tempo perso."
BUONAROTTI. *Canzone III.*
" There is no loss that equals wasted time."

" Il più certo modo di celare agli altri i confini del proprio sapere, è di non trapassargli." LEOPARDI. *Pensieri, LXXXVI.*
" The surest way to conceal from others the limits of our knowledge is not to overstep them."

" Il più triste mestier che mai sia stato,
Che sia, che mai sarà nel mondo tutto,
A mio parere, è quel del letterato."
PASSERONI. *Rime, Capitolo IV.*
" The very meanest trade, I'm very sure,
That e'er has been, or is, or e'er will be
In all the world, is that of literature."

" Il popolo è una bestia varia e grossa
Ch' ignora le sue forze."
CAMPANELLA. *Poesie Filosofiche.*—" *Della Plebe.*"
" The mob is a great beast, of changing form,
That knows not its own strength."

" (Ma) il popolo facea, come i più fanno,
Che ubbidiscon più a quei, che più in odio hanno."
ARIOSTO. *Orlando Furioso, XXXVII.*, 104.
" But such their power who rule with tyrant sway,
Whom most they loathe the people most obey."—(*Hoole.*)

" Il poter sommo
Più si rafferma, quanto men si mostri."
ALFIERI. *La Congiura de' Pazzi, Act II., Sc. I.*—(*Giuliano.*)
" Power supreme
The stronger grows the less it is displayed."

" Il prender moglie
È un mal, che suole desirar la gente,
E quel che si dispone a tor mogliera
Camina per la strada del pentirsi;
Perciò che l'uom c' ha donna è sempre servo."
TRISSINO. *L'Italia Liberata da' Goti, Lib. XIII.* (*Ed. Parigi*, 1729, *Vol. II., p.* 137.)
" Marriage an evil is, that men desire,
And he who makes his plans to take a wife,
Is travelling along repentance' path,
For whoso married is, is aye a slave."

" (Certo) il principio d'ogni buon consiglio
È quando il vero volentier s'ascolta."
TRISSINO. *L'Italia Liberata da' Goti, Lib. I.* (*Ed. Parigi*, 1729, *Vol. I., p.* 16.)
" Certes, the foundation of all counsel good
Is willingly to listen to the truth."

"Il proferire il tuo consiglio non richiesto, niuna altra cosa è, che un dire di esser più savio di colui, cui tu consigli."
CASA. *Galateo.* (*Opere, Milano*, 1806, *Vol. I., p.* 198.)
"To offer your advice unasked, is nothing else than to assert that you are wiser than he to whom you offer it."

"Il progresso esiste, esisteva, e esistera, perchè è legge de Dio."
MAZZINI. *Della Libertà in Italia, Art. II., Cap. I.* (*Scritti Editi, Vol. I., p.* 214.)
"Progress exists, has existed, and will exist, because it is God's law."

"Il re obbedisce, ed il ministro regna."
CASTI. *Gli Animali Parlanti, I.*, 41.
"The king obeys, the minister doth reign."

"Il Re senza lettere era come un Asino coronato."
STEFANO GUAZZO. *Dialoghi Piacevoli. Della Prudenza et Dottrina del Re.* (*Ed. Piacenza*, 1587, *p.* 25.)
"A king without instruction is like a donkey crowned."

"Il remedio è talor peggio del danno."
GOLDONI. *Gli Uccellatori, Act I., Sc. VI.*—(*La Contessa.*)
"The cure is ofttimes worse than the disease."

"Il santo vero
Mai non tradir: nè proferir mai verbo
Che plauda al vizio o la virtù derida."
MANZONI. *In Morte di Carlo Imbonati.*
"Ne'er betray
The sacred truth, nor e'er let fall a word
In praise of vice, or mockery of virtue."

"(Ch') il savio non pregia uom per vestimenta,
Perchè sono ornamenta,
Ma pregia il senno e gli gentil coraggi." DANTE. *Canzone XX.*
"Not by their clothes the wise do men assay;
Mere ornaments are they;
But by their cultured minds and noble hearts."

"Il sesso vostro saria assai più bello
Se aveste meno lingua e più cervello."
GOLDONI. *La Buona Figliuola Maritata, Act I., Sc. XI.*—(*Il Marchese.*)
"Your sex methinks would be as fair again,
If you had much less tongue and much more brain."

"(Ch') il si e 'l no tututto in vestra mano
Ha posto Amore." DANTE. *Canzone XVI.*
"Love in your hand th' unfettered power hath placed
Of 'Yes' and 'No'."

"Il Signore ognor provede
A chi pone in lui la fede." FUSINATO. *Il Piccolo Mendicante.*
"For him will God provide
Who doth in Him confide."

"Il Sonno è veramente, qual uom dice,
Parente della Morte, e 'l cor sottragge
A quel dolce pensier, che 'n vita il tene."
PETRARCA. *Sonetto in Vita di M. Laura, CLXXI.*

"Slumber, in very truth, is, as men say,
Akin to Death, and doth the heart withdraw
From that sweet thought which ruleth it in life."

"Dal sonno a la morte è un picciol varco."
TASSO. *Gerusalemme Liberata, IX.*, 18.

"Small is the gulf that lies 'twixt sleep and death."

"(Ma) il tacer non è gia sempre virtù;
V'è ancor chi tace per mangiare più."
GUADAGNOLI. *La Ciarla, XII.*

"Silence not always sits at virtue's feet;
Some hold their tongues to have more time to eat."

"Il tempo a l'eternità ha proporzione come il punto a la linea."
BRUNO. *Gli Eroici Furori, Part I., Dialogo II.*—(*Tansillo.*)

"Time is to eternity as is the point to the line."

"Il tempo, come tempo, non è nulla, se non una cogitazione nostra."
GELLI. *Capricci del Bottaio, Ragionamento IX.*—(*L'Anima.*)

"Time, as time, is nothing save a mental process of our own."

"Il tempo è infidele a chi ne abusa."
METASTASIO. *Demofoonte, Act II., Sc. IV.*—(*Timante.*)

"Time keeps not faith with them that use it ill."

"Il tempo si caccia innanzi ogni cosa, e può condurre seco bene come male, male come bene."
MACCHIAVELLI. *Il Principe, Cap. III.*

"Time drives all before it, and is capable of bringing with it good as well as evil, evil as well as good."

"(Tu sai il proverbio, che) il tentar non nuoce."
PULCI. *Morgante Maggiore, XXV.*, 165.

"You know the proverb: 'Twill not hurt to try'."

"Il timor de' tiranni
Coi deboli e furor."
METASTASIO. *Ipermestra, Act III., Sc. IV.*—(*Elpinice.*)

"The tyrant's fear,
When dealing with the weak, to fury turns."

"Il tradimento mi piace, ma il traditore, no; pagati e vatti con Dio."
SACCHETTI. *Novella V.*

"The treason pleases me, but the traitor, no; take thy money and go in peace."

"Il tradimento a molti piace assai,
Ma il traditore a gnun non piacque mai."
PULCI. *Morgante Maggiore, XVII.*, 69.

"The world is oft to treason not unkind,
But ne'er the traitor can admirers find."

"Ch' il tradimento al vincitor diletta,
Ma poscia il traditor non gli è giocondo."
TRISSINO. *L'Italia Liberata da' Goti, Lib. VII.* (*Ed. Parigi*, 1729, *Vol. I., p.* 249.)

"The victor in the treason may delight,
Yet after bid the traitor shun his sight."

"Il vero e il buono sono i due ultimi fini a' quali naturalmente e sempre tendono i desiderii del nostro intelletto e della nostra volontà." MURATORI. *La Perfetta Poesia, Lib. I., Cap. VI.*

"The true and the good are the ultimate goals to which tend naturally and always the aspirations of our intellect and our will."

"(Perocchè) il vero
Suole spesso far guerra a chi lo dice."
MACCHIAVELLI. *L'Asino d'Oro, Cap. IV.*

"Since truth
With him that tells it ofttimes wages war."

"Il ver
Talvolta nuoce."
GIANNONE. *L'Esule, Canto I.* (*Ed.* 1868, *p.* 8.)

"Truth ofttimes harms."

"Qualche volta è virtù tacere il vero."
METASTASIO. *Ezio, Act II., Sc. VII.*—(*Varo.*)

"Ofttimes 'tis virtue to conceal the truth."

"O dell' anima umana, a cui fatale
È sovente del ver la conoscienza."
ZANELLA. *La Fragoletta.*

"Oft to the human soul
Disastrous is the knowledge of the truth."

"(Che) il vincere il nimico senza sangue
È piu sicura, è piu lodevol opra,
Che superarlo con battaglie e morti."
TRISSINO. *L'Italia Liberata da' Goti, Lib. XXVII.* (*Ed. Parigi*, 1729, *Vol. III., p.* 357.)

"Who without bloodshed overcomes the foe,
Does work more safe, and more deserving praise,
Than he who wins by battle and by death."

"Il viver si misura
Dall' opre e non dai giorni."
METASTASIO. *Ezio, Act III., Sc. I.*—(*Ezio.*)

"Life must measured be
By works and not by days."

"(Che) il volgare ignorante ogn' un riprenda,
E parli più di qual che meno intenda."
ARIOSTO. *Orlando Furioso, XXVIII.*, 1.

"In blaming others fools their folly show,
And most attempt to speak when least they know."—(*Hoole.*)

"Imita i buoni, ma non star sì fitto,
Che servo e non discepol ti si dica." DE LUCA. *Sermoni, VII.*

"Good models imitate, yet not so close
That men shall call you slave, and not disciple."

"(Dice il proverbio) impara arte e virtù,
E se il bisogno vien cavala su."
CECCHI. *Le Rappresentazioni di Tobia, Act I., Sc. IV.*

"Learn art and virtue, and, when times demand,
(So says the saw), you have them to your hand."

"Impara l'arte e mettila da parte."
MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XII.* (*Ed.* 1867, *Vol. I., p.* 239.)

"Learn the art and lay it apart."

"(Te ricordo che) impari prima la diligenza che la prestezza."
LIONARDO DA VINCI. *Trattata della Pittura, Cap. III.*

"I would remind to acquire diligence before celerity."

"(Perchè) in amor non è altro il morire,
Per quel ch' a mille e mille prove ho scorto,
Che aver poca speranza e gran desire."
GASPARA STAMPA. *Rime. Sonetto CXCVIII.*

"For nothing else is death to those in love,
Save having little hope and strong desire,
As I by myriad instances can prove."

"In amore la costanza è necessaria, la fedeltà è il lusso."
MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XV.* (*Ed.* 1867, *Vol. I., p.* 301.)

"In love constancy is a necessary, fidelity a luxury."

"In ogni arte son molti luoghi oltre al primo laudevoli; e chi tende alla sommità, rare volte interviene che non passi il mezzo."
CASTIGLIONE. *Del Cortigiano.* (*Milano*, 1803, *Vol. I., p.* 161.)

"In every art there are many grades besides the first which are worthy of commendation, and it rarely happens that one who aims at the highest does not at least pass mediocrity."

"In ogni assalto
Al guerrier più sicuro
Sembra il passo primier sempre il più duro."
METASTASIO. *Romolo ed Ersilia, Act II., Sc. VIII.*—(*Ersilia.*)

"In all assaults
E'en to the warrior whom we stoutest deem,
'Tis the first step that doth the hardest seem."

"In ogni cerchio genera la Vita
Novelle forme, e chiude ogni conchiglia
Perle che il Sol non mai vide, o Poeti."
D'ANNUNZIO. *Intermezzo.* "*Ai Poeti,*" *II.*

"In every cycle Life doth generate
New forms, and hid in every shell lie pearls
Whereon the Sun, O poets, ne'er hath gazed."

"In ogni genere ed in ogni caso il governo debole è il peggior di tutti."
MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. V.* (*Ed.* 1867, *Vol. I., p.* 101.)

"In every way and in every instance a weak government is the worst of all."

"(Che) in pover loco uom non può arrichire."
GUITTONE D'AREZZO. *Sonetti, XLII.*

"In a poor country never man grew rich."

"In quante cose di questo mondo chi sa non ha, e chi ha non sa!"
MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XIV.* (*Ed.* 1867, *Vol. I., p.* 281.)

"In how many cases in this world he who knows has not, and he who has knows not."

"In queste
Aule ahi sovente penetra la noia,
Tetra visitatrice, e non chiamata."
COSSA. *Nerone, Act I., Sc. IV.*—(*Nerone.*)

"E'en to these halls
Full oft, alas, ennui doth penetrate,
A sombre and an uninvited guest."

"(Che) in questo fango più felice vivo,
Dove senza pensier mi bagno e volto."
MACCHIAVELLI. *L'Asino d'Oro, Cap. VIII.*

"Here in this mud more happily I live,
Rolling and wallowing without a thought."

"In questo mondo i doni
Vagliono più, che i prieghi, e le ragioni."
CASTI. *Gli Animali Parlanti, XXII.*, 75.

"Gifts on this earth
Have, more than prayers, and more than reasons, worth."

"In questo mondo,
Non v' è impossibil cosa a quel cui nulla
Preme se la sua fama illustra o sporca,
E se muor nel suo letto o sulla forca."
CASTI. *Il Re Teodoro in Venezia, Act II., Sc. II.*—(*Teodoro.*)

"In this world of ours
There's naught he cannot do who nothing cares
If he his name defiles or glorifies,
And if by rope or in his bed he dies."

"In questo mondo, quante cose sono e non sembrano! e quante poi sembrano e non sono!"

PEPOLI. *La Scommessa, Act I., Sc. III.*—(*Il Marchese.*)

"How many things there are in this world which do not seem to be, and how many which seem to be and are not."

"In questo secolo
Vano e banchiere
Che più del essere
Conta il parere."

GIUSTI. *Le Memorie di Pisa.*

"In this age, which is teeming
With greed and banality,
We think much more of seeming
Than we do of reality."

"In se l'uomo ritrova
Il suo ben, se per se nol si contrasta;
Che son nostri desir nostro martoro."

CHIABRERA. *Le Vendemmie di Parnaso, XXXIX.*

"Man in himself doth find
His happiness, if he oppose it not;
'Tis our desires that make our martyrdom."

"In somma, in fuor che non è si gentile,
L'uomo, là, in tutto a femmina è simile."

FORTIGUERRA. *Ricciardetto, XII.*, 47.

"In fine, save only that he 's not so fair,
Woman and man are very much a pair."

"In terra de' ciechi chi v' ha un occhio è signore."

MACCHIAVELLI. *La Mandragola, Act III.*—(*Fra Timoteo.*)

"In the land of the blind the one-eyed man is king."

"In tutti gli stati degli uomini sono molto più gli affanni e le miserie che i contenti e le felicità."

GELLI. *La Circe, Dialogo III.*—(*Circe.*)

"In all conditions of men there is much more of trouble and misery than of contentment and happiness."

"In tutti negozii la difficoltà consiste che passi la testa: per che a quella facilmente il busto et il corpo tutto succede."

BRUNO. *Candelaio, Act V., Sc. XIX.*—(*Gio. Bernardo.*)

"In every business the difficulty lies in getting the head through; for where that passes the shoulders and the rest of the body follow easily."

"In vita muore e sempre in morte vive
Uomo fellon, ch' è di ragion nemico."

GUITTONE D'AREZZO. *Canzone I.*

"In life he dies, and aye in death he lives,
That lawless man that is to reason foe."

"(Che) indizio è un naso maestoso e bello
Di gran . . . e di gran che? . . . di gran cervello."
GUADAGNOLI. *Il Naso.*

"A fine, majestic nose is index plain
Of mighty . . . mighty what? . . . of mighty brain."

"Infinita è la schiera degli sciocchi."
PETRARCA. *Trionfo del Tempo*, 84.

"Unnumbered are the fools' battalions."

"Infinito è il numero dei stolti." MARTELLO. *Satire, I.*

"Past counting is the number of the fools."

"Di sciocchi il mondo è pieno, ed agli sciocchi
Convien gettar la polvere negli occhi."
CASTI. *Gli Animali Parlanti, XVIII.*, 38.

"The world is full of fools, and so the wise
Whene'er they can throw dust into their eyes."

"Che stolti sono i più, spesso chi avea
Nome di saggio in pria, stolto divenne."
PINDEMONTE. *Sermoni. L'Utile Avvertimento.*

"Most men are fools, and he who has at first
Repute of wisdom, oft a fool becomes."

"Infinite sono le varietà delle nature, e de' pensieri degl' uomini. Però non si può imaginar cosa sì stravagante, ne sì contra ragione, che non sia secondo il cervello d'alcuno."
GUICCIARDINI. *Più Consigli et Avvertimenti, LXXXV.*

"Infinite in their variety are the natures and the thoughts of men. Therefore it is impossible to imagine anything so extravagant or so unreasonable that it will not fall in with the humour of some one."

"Ingiustissimo amor, perchè si raro
Corrispondenti fai nostri disiri?
Onde, perfido, avvien che t' è si caro
Il discorde voler, ch' in due cor miri?"
ARIOSTO. *Orlando Furioso, II.*, 1.

"Ah, why so rare does cruel Love inspire
Two tender bosoms with a mutual fire?
Say, whence, perfidious, dost thou pleasure find
To sow dissension in the human mind?"—(*Hoole.*)

"(Che) ingrandisce le cose la paura."
FORTIGUERRA. *Ricciardetto, XXII.*, 13.

"For fear doth all things magnify."

"Innalza un grido
Lacerator di ben costrutti orecchi." PARINI. *Il Mattino.*

"A cry goes up
That lacerates all well-constructed ears."

"Innanzi al dì dell' ultima partita,
Uom beato chiamar non si convene."
PETRARCA. *Sonetto in Vita di M. Laura, XXXVI.*

"Before the last day of his life on earth,
It is not meet that man be happy called."

"Cascan le rose, e restan poi le spine:
Non giudicate nulla innanzi al fine."
PULCI. *Morgante Maggiore, XIX.*, 26.

"The roses fall and still the thorns remain;
Judge naught until it shall its end attain."

"Ben non è da tenere alcun per buono
Fin a l'estrema dì della sua vita."
TRISSINO. *La Sofonisba.*—(*Lelio.*)

"'Tis best that no man be accounted good
Until he reach the last day of his life."

"Innanzi al fatto c' è rimedio sempre."
MAFFEI. *Le Cerimonie, Act V., Sc. VII.*—(*Antea.*)

"Before the deed is done there's aye a cure."

"Innocenza le povere vivande
Di mel cosparge." ZANELLA. *Due Vite.*

"The poorest food is sweet as honey made
By innocence."

"Intendami chi può, ch' i' m' intend' io."
PETRARCA. *Canzone in Vita di M. Laura, IX.*

"What though none understand, I understand myself."

"Io credo nella Zecca onnipotente,
E nel figliuolo suo detto Zecchino." GIUSTI. *Gingillino, Pt. III.*

"In the omnipotent Penny I believe,
And in his little son, called Halfpenny."

"(Et) io daltro non tengo fantasia
Che uscir de servitù, de povertate;
Niuna altra cosa credo al mondo ria."
MARCO GUAZZO. *Errori d' Amore, Act II.*—(*Filoro.*)

"And I no other fancy have but this,
To 'scape from servitude and poverty;
Naught else in all the world is bad, I wis."

"Io giudico ben questo, che sia meglio essere impetuoso che rispettivo, perchè la Fortuna è donna, ed è necessario, volendola tener sotto, batterla ed urtarla."
MACCHIAVELLI. *Il Principe, Cap. XXV.*

"Impetuosity, in my judgment, is superior to caution, for Fortune is a woman, and he who would keep her in subjection must treat her roughly and brutally."

"Io giuro per colui
Ch' Amor si chiama, ed è pien di salute,
Che senza ovrar vertute
Nessun puote acquistar verace loda." DANTE. *Canzone XXIII.*

"I swear by him
That Love is hight, and is my refuge sure,
That none can ere secure
True praise, save he that doeth virtuous deeds."

"Io mi volsi a man destra e posi mente
All' altro polo, e vidi quattro stelle
Non viste mai fuor ch' alla prima gente." .
DANTE. *Purgatorio, I.*, 22.

"Unto the right I turned, I gazed awhile
On the other Pole, and saw four glorious stars,
Ne'er seen since Eden's vale was lost by guile."
—(*J. I. Minchin.*)

"Io miro i crespi e gli biondi capegli
De' quali ha fatto per me rete Amore,
D'un fil di perle, e quando d'un bel fiore
Per me pigliare; e trovo ch' egli adesca."
DANTE. *Canzone XXIII.*

"I gaze upon thy crisp, thy golden curls,
Whereof a net hath Love devised, entwined
Now with a flower, now with a string of pearls,
To capture me; and sweet the lure I find."

"Io non ho ancor mai trovato uomo alcuno, che non abbia saputo qualche cosa che non so io."
GELLI. *Capricci del Bottaio, Ragionamento VIII.*—(*Giusto.*)

"I have never yet found a man who did not know something of which I was ignorant."

"Io non piangeva, sì dentro impietrai."
DANTE. *Inferno, XXXIII.*, 49.

"I sobbed not, so within I grew to stone."—(*J. I. Minchin.*)

"Io parlo per ver dire
Non per odio d'altrui nè per disprezzo."
PETRARCA. *Canzoni sopra vari Argomenti, IV.*—"*A' grandi d' Italia.*"

"I speak to tell the truth,
And not in hatred or contempt of others."

"Io per mi pensava che in un giovine l'esser innamorato fusse il condimento di tutte le sue virtù, e che se ben alcun fusse una profonda sentina di vitii, Amor fusse bastante a sollevarlo in un momento fino a le stelle."
PICCOLOMINI. *L'Alessandro, Act I., Sc. I.*—(*Fabritio.*)

"I always used to think that the falling in love of a young man gave a savour to all his virtues, and that, even if he were a perfect sink of iniquity, Love would suffice in an instant to raise him to the stars."

"(Nè l'un nè l'altro, amico; perchè) io per ordinario
Fra questi sì e no son di parer contrario."
FERRARI. *La Satira e Parini, Act I., Sc. IV.—(Colombi.)*

"Neither, my friend; for, as I mostly do,
'Mongst all these yeas and nays I hold the other view."

"Io son colei che sì importuna e fera
Chiamata son di voi, e sorda e cieca,
Gente a cui si fa notte innanzi sera."
PETRARCA. *Trionfo della Morte*, 37.

"I am that one whom ye do ruthless call,
Importunate, of ears and eyes bereft,
Ye unto whom night comes ere evening fall."

"Io son colei, chi ti diè tanta guerra,
E compie' mia giornata innanzi sera."
PETRARCA. *Sonetto in Morte di M. Laura, XXXIV.*

"I am that one who fought so fierce a fight
With thee, and closed my day ere it was night."

"E innanzi vespro gli parve di notte."
PULCI. *Morgante Maggiore, XXVII.*, 11.

"And before evening fell he thought it night."

"Se lo spirito infermo e travagliato
Compirà sua giornata innanzi sera,
Non sia dimenticato
Il tuo misero amante." GIUSTI. *All' Anima Lontana.*

"If that the spirit weak and overwrought
Finish its day or ere the evening fall,
Let not thy love distraught
Be banished from thy mind."

"Io son per pratica
Pur troppo istrutto,
Che in questo secolo
L'abito e tutto." GUADAGNOLI. *Il mio Abito.*

"By long experience
I know full well,
In this our century,
How dress will tell."

"Ira è breve furor, e chi no 'l frena
È furor lungo, che 'l suo possessore
Spesso a vergogna, e talor mena a morte."
PETRARCA. *Sonetti sopra Vari Argomenti, XIX.*

"Short madness is man's anger, and, to him
Who checks it not, long madness, so that he
Full oft to shame, mayhap to death is brought."

" Italia, Italia, o tu cui feo la sorte
Dono infelice di bellezza, onde ai
Funesta dote d'infiniti guai
Che in fronte scritti per gran doglia porti."
FILICAJA. *Sonetto LXXXVII.—(All' Italia, I.)*

" Italia! O Italia! thou who hast
The fatal gift of beauty, which became
A funeral dower of present woes and past,
On thy sweet brow is sorrow ploughed by shame."
—(*Byron, Childe Harold, IV.*, 42.)

" L'abito fa il monaco." GIUSTI. *Gingillino, Pt. III.*

" The habit makes the monk."

" L'abito non fa il monaco—e i cartoni
Signori miei, non fanno i libri buoni."
FUSINATO. *Tre Ritratti.*

" The habit doth not make the monk, nor e'er,
My friends, are books made good by bindings rare."

" L'acque parlan d'Amore, e l'aure e i rami,
E gli augelletti, e i pesci, e i fiori, e l'erba;
Tutti insieme pregando ch' io sempr' ami.
Ma tu, ben nata, che dal ciel mi chiami;
Per la memoria di tua morte acerba
Preghi ch' i' sprezzi il mondo e suoi dolci ami."
PETRARCA. *Sonetto in Morte di M. Laura, XII.*

" The streams, the boughs, the breezes prate of love;
The tiny birds, the fish, the flowers, the moss
Unite in prayer that I may loving prove.
But, noble dame, that call'st me from the skies,
Oh! by the memory of my bitter loss,
Pray that I may the world's false lures despise."

" L'affanno sempre vien con prontitudine,
Lesto e improvviso con corso di cervo,
E poi si parte a passo di testudine."
BOIARDO. *Timone, Act IV., Sc. II.—(Timone.)*

" Sudden misfortune comes adown our track,
Swift and all unforeseen, like course of stag,
And then at tortoise-pace she hies her back."

" (Che) l'alma sciolta dal mondano errore
Tanto più sente, quanto è più felice;
E tant' ha più d'amor, quanto più intende."
GIUSTO DE' CONTI. *La Bella Mano.* (*Ed. Vinegia*, 1531, *p.* 19.)

" The soul that is from mundane error free
More deeply feels as happier it grows,
And loves the more, the more it understands."

" L'alta beltà, ch' al mondo non ha pare
Noja te, se non quando il bel tesoro
Di castità par ch' ella adorni, e fregi."

PETRARCA. *Sonetto in Vita di M. Laura, CCV.*

" Beauty, that in the world hath no compeer,
But harms thee, if it be not aye adorned
With that all priceless treasure, chastity."

" Che aver può donna al mondo più di buono,
A cui la castità levata sia?"

ARIOSTO. *Orlando Furioso, VIII.*, 42.

" What has that wretched damsel left to boast,
What good on earth, whose virtuous praise is lost?"—(*Hoole.*)

" A donna, nè bellezza
Nè nobiltà, nè gran fortuna basta;
Sì che di vero onor monti in altezza,
Se per nome, e per opre non è casta."

ARIOSTO. *Orlando Furioso, XLIII.*, 84.

" Not beauty, wealth or lineage e'er could raise
A woman's name (he said) to height of praise,
If not in action chaste."—(*Hoole.*)

" Che perduto il buon nome, una fanciulla,
Per bella ch' ella sia, non val più nulla."

FORTIGUERRA. *Ricciardetto, XX.*, 51.

" If once a maiden strays from virtue's path,
Though she have beauty, yet she nothing hath."

" L'alte non temo e l'umili non sdegno."

TASSO. *Gerusalemme Liberata, II.*, 46.

" The proud I fear not, nor the meek disdain."

" L'amante, per aver quel che desia,
Senza guardar che Dio tutto ode e vede,
Avviluppa promesse e giuramenti,
Che tutti spargon poi per l'aria i venti."

ARIOSTO. *Orlando Furioso, X.*, 5.

" The youth who pants to gain the amorous prize,
Forgets that Heaven, with all-discerning eyes,
Surveys the secret heart; and when desire
Has, in possession, quenched its short-lived fire,
The devious winds aside each promise bear,
And scatter all his solemn vows in air."—(*Hoole.*)

" (Che) l'amar senza speme è sogno e ciancia."

ARIOSTO. *Orlando Furioso, XXV.*, 49.

" For hopeless love is but a foolish dream."

" L'amicizia, le leggi e le promesse
Tutte son rotte alfin dall' Interesse."

MARINI. *L'Adone, XIII.*, 223.

" Friendships and laws and promises are all
Broken and lost to view at Interest's call."

" L'amìco lungamente si chiede, appena si trova e malagevolmente si guarda."

FRA BARTOLOMMEO DA SAN CONCORDIO. *Giunta agli Ammaestramenti degli Antichi, XXII.*

"The friend is long sought for, rarely found, and with difficulty retained."

" L'amor che muove il sole e l'altre stelle."

DANTE. *Paradiso, XXXIII.*, 145.

"The love which moves the sun and every star."—(*J. I. Minchin.*)

" L'amor fa dovenir li vecchi pazzi, e li giovani savi."

BRUNO. *Gli Eroici Furori, Part I., Dialogo I.*—(*Cicada.*)

" Love makes old men fools and young men wise."

" (Poi chè) l'amor materno
È fior che òlozza, anche nel cuor del verno."

FUSINATO. *Ad una Madre.*

" Maternal love 's a flower
That keeps its scent even in winter's hour."

" L'amor non si paga se non con amore."

PICCOLOMINI. *L'Alessandro, Act I., Sc. IV.*—(*Alessandro.*)

" Love is never paid for save with love."

" L'amore
Constringe più le menti de i mortali
E più le gire, che l'argento e l'oro."

TRISSINO. *L'Italia Liberata da' Goti, Lib. XIII.* (*Ed. Parigi*, 1729, *Vol. II., p.* 136.)

" Love
Doth more constrain the minds of mortal men,
And sways them more, than silver or than gold."

" (In somma) l'anarchia è d'ogni eccesso,
D'ogni calamità germe diabolico."

CASTI. *Gli Animali Parlanti, I.*, 8.

" Anarchy is, in truth, the devilish germ
Of all excess, of all calamity."

" L'anima del gran mondo è l'allegria."

CASTI. *La Grotta di Trofonio, Act I., Sc. IX.*—(*Artemidoro.*)

" The soul of the great universe is joy."

" L'anima dell' uomo apprendendo si nutrisce, siccome il corpo per lo cibo."

FRA BARTOLOMMEO DA SAN CONCORDIO. *Giunta agli Ammaestramenti degli Antichi, XXX.*

" The soul of man is nourished by learning, as the body is by food."

" (Ma) l'animo gentil sempre pon mente
Al buon cuor di chi dà, non al presente."

FORTIGUERRA. *Ricciardetto, XXX.*, 107.

" The noble soul aye to the gift far less
Gives heed, than to the giver's kindliness."

" Picciolo, è vero, il dono
Ma non è scarso il cor."
GOLDONI. *Lo Speziale, Act III., Sc. V.—(Mengone.)*
" The gift is small 'tis true,
But large the heart that gives."

" L'arido legno
Facilmente s'accende,
E più che i verdi rami avvampa e splende."
METASTASIO. *L'Asilo d' Amore.—(Amore.)*
" Far easier than the green
Does the dry branch take fire,
And brighter glows the flame, and rises higher."

" L'arte che imita la natura, opera per gradi, e non a salti."
MONTECUCCOLI. *Memorie, Lib. III.*, 8. (*Ed. Colonia*, 1704, *p.* 344.)
" Art, which imitates nature, works by steps, and not by leaps."

" L'arte, che tutto fa, nulla si scopre."
TASSO. *Gerusalemme Liberata, XVI.*, 9.
" Art, that does all things, ne'er herself displays."

" L'arte non imita, interpreta. Essa cerca l'idea che dorme nel simbolo, e presenta il simbolo in modo che gli uomini veggano, attraverso, l'idea."
MAZZINI. *Scritti Editi ed Inediti. Preface to Vol. II.*
" Art does not imitate, it interprets. It seeks the idea which sleeps within the symbol, and presents the symbol in such a form, that men may, through it, perceive the idea."

" L'arte ritrova quello che la natura guastata ha perduto."
G. B. NICCOLINI. (*Vannucci, Ricordi della Vita di G. B. Niccolini, Vol. I., p.* 384.)
" Art rediscovers what corrupted nature has lost."

" (Che) l'arte vostra quella, quanto puote
Segue, come 'l maestro fa il discente,
Sì che vostr' arte a Dio quasi è nipote."
DANTE. *Inferno, XI.*, 103.
" Your art follows nature as it can,
Like the disciple goes his lord behind,
So that God's grandchild is the art of man."
—(*J. I. Minchin.*)

" L'articolo è indeciso, se han più di vita privi
Gli uomini i loro mali, o i medici cattivi."
GOLDONI. *La Metemsicosi, Act I., Sc. II.—(Momo.)*
" I know not from which cause more join the saints,
Unskilful doctors, or their own complaints."

" (E) l'aspettar del male è mal peggiore
Forse, che non parebbe il mal presente."
TASSO. *Gerusalemme Liberata, I.*, 82.
" Worse ill it is, perchance, to wait for ill,
Than that ill seems when it upon us falls."

" Peggior del danno è l'aspettarlo."
ALFIERI. *Bruto Primo, Act IV., Sc. II.—(Bruto.)*
" Worse than the evil is the anticipation."

" L'aspra necessità, l'usanza, e 'l tempo
Partorir di dì in dì l'astuzia, e l'arte."
ALAMANNI. *Della Coltivazione, III.*, 363.
" For stern necessity and use and time
From day to day do bring forth art and skill."

" L'avaro è un animale
Che a nessuno fa bene, e a se fa male."
GOLDONI. *Arcifanfano, Act I., Sc. I.—(Arcifanfano.)*
" The miser is a sort of beast
Who no one benefits, himself the least."

" L'avaro molto spesso spende più che 'l largo."
SACCHETTI. *Novella CLXXXV.*
" The miser oftentimes spends more than the spendthrift."

" L'eloquenza è la briglia degli uomini, la catena e la spada."
DONI. *I Marmi, Part I., Ragionamento VI.—(Lorenzo.)*
" Eloquence is the bridle of men, the chain and the sword."

" L'error di chi fa i conti senza l'Oste."
ZIPOLI. *Malmantile Racquistato, II.*, 42.
" His error who doth count without his host."

" L'esca riscalda il fucile." PULCI. *Morgante Maggiore, XVI.*, 68.
" The tinder from the flint and steel takes fire."

" L'esperienza è il paragon del vero."
TANSILLO. *Il Vendemmiatore, Stanza XXXIV.*
" Experience the touchstone is of truth."

" L'esser d' un' avvocato, chi ben pensa,
È un molino, ove a macinar concorre
D'ogni sorte di genti copia immensa."
NELLI. *Satire, I., IX.*—" *Peccadigli degli Avvocati.*"
" A lawyer's office is, I'm sure you'll find,
Just like a mill, whereto for grinding come
A crowd of folk of every sort and kind."

" L'esser uomo dabbene, Mariana mia, è 'l maggior capitale del mondo." GIGLI. *Don Pilone, Act I., Sc. IX.*
" The best capital in the world, Mariana, is honesty."

" (Un gran proverbio,
Caro al Potere,
Dice che) l'Essere
Sta nel Avere." GIUSTI. *Gingillino, Pt. I.*
" A proverb that
The mighty prize
Says: Being aye
In Having lies."

"L'haver buone leggi è nato, come dice il proverbio, da cattivi costumi." LOTTINI. *Avvedimenti Civili*, 38.

"Having good laws comes, as the proverb says, from having bad habits."

"L'huomo, in somma, è un picciol mondo, et è perfettissima e compiutissima opera di Dio."
STEFANO GUAZZO. *Dialoghi Piacevoli. Dell' Honore.* (*Ed. Piacenza*, 1587, *p.* 238.)

"Man, in a word, is a world in miniature, and the most perfect and most finished work of God."

"L'ignoranza è madre de la felicità e beatitudine sensuale."
BRUNO. *Gli Eroici Furori, Part I., Dialogo II.*—(*Cicada.*)

"Ignorance is mother of the sensual kind of happiness and contentment."

"(Deh, come è vero
Che) l'ignoranza fà le menti audaci,
E la ragion le fà dubbiose e lenti."
TRISSINO. *L'Italia Liberata da' Goti, Lib. XXI.* (*Ed. Parigi*, 1729, *Vol. III., p.* 95.)

"Ah, how true it is
That ignorance instils audacity,
While reason caution inculcates, and doubt."

"L'imitazione del male supera sempre l'esempio, come per il contrario l'imitazione del bene e sempre inferiore."
GUICCIARDINI. *Istoria d' Italia, Lib. VI.* (*Ed. Milano*, 1803, *Vol. III., p.* 232.)

"The imitation of evil always goes further than the example, just as, on the contrary, the imitation of good always lags behind."

"L'impresa de' teatri al nostro tempo
Non è un occupazione, ma un martiro."
RANIERI DE' CALSABIGI. *L'Opera Seria, Act II., Sc. III.*—(*Delirio.*)

"The management of theatres, in our time,
Is no profession, but a martyrdom."

"L'inerzia chiamasi rassegnazione, e poichè non si sente più l'amor di patria, si parla di umanità."
G. B. NICCOLINI. (*Vannucci. Ricordi della Vita di G. B. Niccolini, Vol. I., p.* 389.)

"Laziness calls itself resignation, and when a man ceases to feel a love for his country, he begins to prate about humanity."

"(Gino mio,) l'ingegno umano
Partorì cose stupende,
Quando l'uomo ebbe tra mano
Meno libri e più faccende."
GIUSTI. *Epigramma.*—"*A Gino Capponi.*"

"Gino, my friend, the human mind
Stupendous things did carry through,
In those past ages when mankind
Had fewer books and more to do."

"(Che) l'injuria in colui che tempo aspetta,
Cresce col differir della vendetta." MARINI. *L'Adone, IV.*, 21.

"In him who bides his time, the sense of wrong
Grows, as his vengeance is deferred, more strong."

"L'invidia è punita dall' invidia medesima."
ALBERTI. *Favole.*—"*L'Invidioso e il Fuoco.*"

"Envy is punished by envy itself."

"L'invidia, figliuolo mio, se stessa macera."
SANNAZARO. *Arcadia, Eclogo VI.*—(*Opico.*)

"Envy, my son, herself doth mortify."

"L'ira mal consiglia, e li matti senza ragione non meritano pena."
ANON. *Aristippia, Act V., Sc. II.*—(*Malachino.*) (*Printed in Venice*, 1530.)

"Anger is a bad adviser, and madmen without their senses do not deserve punishment."

"L'Italia farà da sè."
PARETO. *Reply to the French Radicals.* (*Reuchlin, Geschichte Italiens, Chap. XVII., p.* 155.)

"Italy will shift for herself."

"Pur troppo s' è fatta l'Italia, ma non si fanno gl' Italiani."
MASSIMO D'AZEGLIO. *I Miei Ricordi. Origine e Scopo dell' Opra.* (*Ed.* 1867, *Vol. I., p.* 7.)

"Italy has made herself only too well, but the Italians are not making themselves."

"L'occasion fa l'uomo ladro."
GOLDONI. *La Scuola Moderna, Act I., Sc. I.*—(*Belfiora.*)

"'Tis opportunity that makes men rogues."

"L'odio ci è dato per odiare il malo:
Per temerlo ci è data la paura."
BERNI. *Orlando Innamorato, LX.*, 4.

"Hatred is given us to hate the ill,
And fear is given us that we may fear it."

"L'onda del mar divisa
Bagna la valle e 'l monte,
Va passegiera
In fiume,
Va prigionera
In fonte,
Mormora sempre, e geme
Fin che non torna in mar."
METASTASIO. *Artaserse, Act III., Sc. I.*—(*Arbace.*)

"The wave that from the sea is severed
Bathes the mountain and the vale,
In the river passeth by,
In the fount doth prisoned lie,
Ever murmuring, ever sighing,
Till to the sea it come again."

"L'onestà della madre sempre fu parte di dote alla figliuola."
PANDOLFINI. *Del Governo della Famiglia.* (*Ed. Milan*, 1802, *p.* 141.)
"The mother's virtue has always formed a part of the daughter's dowry."

"L'opinion del volgo,
Che il nostro petto invulnerabil crede,
Il nostro petto invulnerabil rende."
ALFIERI. *La Congiura de' Pazzi, Act II., Sc. IV.*—(*Giuliano.*)
"The vulgar creed,
That ne'er a felon stroke can pierce our breast,
Doth from that felon stroke our breast preserve."

"(Ben conosce che) l'ora dell' amore
Del giardin della vita è il più bel fiore." FUSINATO. *L'Orologio.*
"Full well he knoweth that love's hour
Is in life's garden fair the fairest flower."

"L'oratore è sospetto quando l'elogio eccede."
GOLDONI. *La Metemsicosi, Act II., Sc. II.*—(*Momo.*)
"The orator is suspect when the eulogy is excessive."

"(Dovea in memoria avere il Signor mio,
Che) l'oro e 'l premio ogni durezza inchina:
Ma quando bisognò, l'ebbe in obblio,
Ed ei si procacciò la sua ruina."
ARIOSTO. *Orlando Furioso, XLIII.*, 70.
"Still should my lord have known no breast can hold,
How firm soe'er, against rewards and gold:
But at his greatest need, this truth forgot,
He rushed, unthinking, on his wretched lot."—(*Hoole.*)

"L'oro è quello che abbaglia gli occhi delle donne."
PICCOLOMINI. *L'Amor Costante, Act II.*—(*Vergilio.*
"Gold is the thing that dazzles the women's eyes."

"L'oro, si suol dir, macchia non prende."
GOLDONI. *La Diavolessa, Act II., Sc. I.*—(*La Contessa.*
"Gold, so they say, can never show a stain."

"L'ozio è somite del vizio, e della virtute negozio."
MONTECUCCOLI. *Memorie, Lib. III., XXIV.* (*Ed. Colonia*, 1704, *p.* 387.)
"Sloth is the pinnacle of vice, and of virtue, activity."

"(Che) l'un Diavol ben l'altro conosce."
PULCI. *Morgante Maggiore, XXI.*, 66
"One devil doth the other recognise."

"(Che) l'uom ch' offende scrive entr' a la polve
L'offesa, e in marmo quel che la riceve."
TRISSINO. *L'Italia Liberata da' Goti, Lib. XXII.* (*Ed. Parigi*, 1729, *Vol. III., p.* 131.)
"For the offender traces in the dust
Th' offence: th' offended graves it upon stone."

"L'uom mostra dove nacque,
Ma quali terre od acque
Avranno la sua polve,
Profondo notte involve."

ZANELLA. *Le Palme Fossili.*

"Thou show'st thy place of birth,
But where, on sea or earth,
Thy dust at last shall light
Is wrapped in darkest night."

"L'uomo crede quello che può e non quello che vuole! E Dio, chi lo sa, non vorrà l'impossibile como vogliono gli uomini, nè sarà crudele come loro."

MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. I.* (*Ed.* 1867, *Vol. I., p.* 22.)

"Man believes what he can and not what he would! And God, who knows this, will not ask for the impossible, as do men, nor will He be cruel as they are."

"L'uomo insigne non è mai apprezzato nè in vita, nè in patria."

FEDERICI. *I Pregiudizi dei Paesi Piccoli, Act II., Sc. V.* —(*L'Uffiziale.*)

"The man of mark is never appreciated, either in his lifetime or in his own country."

"L'uomo mai un disegno non fa, che la fortuna un altro non ne faccia."

DIVIZIO DA BIBBIENA. *La Calandria, Act I., Sc. I.*—(*Fessenio.*)

"Man never makes a plan but fortune makes another."

"L'uomo saggio sopra del suo dosso
Non deve portar peso che lo sfianchi,
Onde dica piangendo: io non lo posso."

FORTIGUERRA. *Rime Piacevoli, Cap. XI.*

"Let no man on his back, if he be wise,
A burden bind that is beyond his strength,
Whence, weeping, he 'I cannot bear it' cries."

"L'uso de' mortali è come fronda
In ramo, che sen va, ed altra viene."

DANTE. *Paradiso, XXVII.*, 137.

"For use of mortals is like leaf on bough,
Which goes, and other cometh whence it fell."
—(*J. I. Minchin.*)

"L'util proprio universale scaccia ogni particolare amicizia."

DONI. *I Marmi, Part II., Ragionamenti Arguti.*—(*Soldo.*)

"The public advantage banishes all private friendships."

"L'utile sovente
I più schivi allettando ha persuaso."

FIACCHI. *Favola XLVI.*—"*Il Gatto e il Pipistrello.*"

"By its allurements oft
Th' expedient doth the most reserved persuade."

"La balestra del Ciel scocca improvviso."
TASSONI. *La Secchia Rapita, XII.*, 10.

"All unforeseen the stroke of Heaven's artillery."

"La biscia ha beccato il ciarlatano."
GOLDONI. *Il Negligente, Act III., Sc. I.*—(*Dorindo.*)

"The serpent has bitten the charlatan."

"La bocca dell' Inferno è piena di buone volontà."
STEFANO GUAZZO. *Dialoghi Piacevoli. Del Conoscimento di se stesso.* (*Ed. Piacenza*, 1587, *p.* 492.)

"The mouth of hell is full of good resolutions."

"La botte getta del vino che olla ha."
VARCHI. *L'Ercolano, Quesito IX.* (*Opere, Milano*, 1804, *Vol. VII., p.* 335.)

"The cask can only yield the wine it contains."

"La buona e vera brevità consiste non in dir meno, ma in non dir più di quello che bisogna."
VARCHI. *L'Ercolano, Quesito IX.* (*Opere, Milano*, 1804, *Vol. VII., p.* 347.)

"True and proper brevity consists not in saying less, but in not saying more than is necessary."

"La cagione della trista o della buona fortuna degli uomini è riscontrare il modo del procedere suo coi tempi."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, III.*, 9.

"The secret of a man's success or failure lies in his power to regulate his proceedings in conformity with the times."

"La chiara fama tua, la gloria bella
Nel ciel eterno ti dà il merto degno,
Ch' uman tesor non paga opre divine."
VITTORIA COLONNA. *Sonetto III.*

"Thy world-wide fame, thy glory unsurpassed,
Give thee due guerdon in th' eternal skies,
For works divine no human treasure pays."

"(Che) la colluvion de le persone
Non suol dar la vittoria de le guerre;
Ma i pochi e buoni, con consiglio, ed arte,
Più volte han vinto innumerabil gente."
TRISSINO. *L'Italia Liberata da' Goti, Lib. I.* (*Ed. Parigi*, 1729, *Vol. I., p.* 23.)

"'Tis not by overwhelming floods of men
That victory in our wars may be secured;
Few men and good, with skilful strategy,
Have oft innumerable hosts o'ercome."

"La contingenza, che fuor del quaderno
Della vostra materia non si stende,
Tutta è dipinta nel cospetto eterno.
Necessità però quindi non prende,
Se non come dal viso in che si specchia
Nave che per corrente giù discende."

DANTE. *Paradiso, XVII.*, 37.

"Contingency, which ne'er beyond the tide
Of your material world can ever reach,
On the eternal sight is wholly dyed.
Not that from hence necessity I teach,
More than from sight a vessel glideth fair
Adown the current, gazed on from the land."

—(*J. I. Minchin.*)

"La critica, per ciò che spetta agli scrittori, avvia, non conduce: preludia, non eseguisce."

MAZZINI. *Della Fatalità considerata com' Elemento Drammatico.* (*Scritti Editi, Milan*, 1861, *Vol. II., p.* 311.)

"Criticism, so far as it concerns writers, points the way, but does not lead; preludes, but does not execute."

"La domanda onesta
Si dee seguir con l'opere tacendo." DANTE. *Inferno, XXIV.*, 77.

"In silence with the deed
'Tis fit to carry out a fair demand."—(*J. I. Minchin.*)

"La donna è sopra la pecunia, come il sol sopra il ghiaccio, che del continuo lo strugge e consume."

DIVIZIO DA BIBBIENA. *La Calandria, Act V., Sc. I.*—(*Samia.*)

"Woman over money is like the sun upon ice, which is all the time melting and consuming it."

"La donna
Nel desiar è ben di noi più frale,
Ma nel celar il suo desir più scaltra."

GUARINI. *Il Pastor Fido, Act I., Sc. II.*—(*Ergasto.*)

"Woman
In her desires is weaker far than us,
But far more cunning in concealing them."

"Là dove è libertà non è tormento." CHIABRERA. *Scherzi, XXII.*

"No torment is where liberty doth dwell."

"La dubbia guerra fa le virtù conte.
Breve è verso l'eterno ogn' altro tempo,
E nulla è più leggier, ch' un grato peso."

CAMPANELLA. *Poesie Filosofiche.*—"*Di sè stesso.*"

"The doubtful war makes valour manifest.
Short is all time against eternity,
And naught is lighter than a welcome load."

"La energia della natura si spiega nei minimi; e ne' minimi sta l'eccellenza dell' arte."

ALGAROTTI. *Saggio sopra la Pittura.*—"*Della Simmetria.*"

"The energy of nature is displayed in the smallest things, and in the smallest things lies excellence of art."

"La fama che invaghisce a un dolce suono
Voi superbi mortali, e par si bella,
È un eco, un sogno, anzi del sogno un' ombra
Ch' ad ogni vento si dilegua e sgombra."

TASSO. *Gerusalemme Liberata, XIV.*, 63.

"Fame which inveigles with its dulcet sound
Ye mortals proud, and seems to ye so fair,
An echo is, the shadow of a dream,
That at a breath dissolves and vanishes."

"La fama, laquale sempre accresce il vero, e fa parere le cose maggiori, ch' elle non sono."

POGGIO. *Istoria Fiorentina, Lib. I.* (*Ed. Fiorenza*, 1598, *p.* 218.)

"Rumour, which always magnifies the truth, and makes things seem greater than they really are."

"La fame
Che d'ogni buon sapor condisce il cibo."

ALGAROTTI. *Epistola V.*—"*A Pietro Germani.*"

"Appetite,
That giveth flavour to the plainest meats."

"La faretra d'Amore esser piena di strali, non di sillogismi."

ALGAROTTI. *Il Congresso di Citera.*

"Love's quiver is filled with arrows, not with arguments."

"La favola mi par dell' uccellino."

BRUNETTO LATINI. *Pataffio, Cap. II.*

"Some little bird long since told me that tale."

"La feconda vena
Troppo produce: l'arte pura è magra." GOZZI. *Sermoni, IV.*

"The fecund vein
Produces to excess: pure art is lean."

"La fede greca a chi non è palese."

TASSO. *Gerusalemme Liberata, II.*, 72.

"Greek faith the due of him who is not known."

"La femmina talora
Scaltra finge odiar quel che più adora."

GOLDONI. *L'Arcadia in Brenta, Act I., Sc. IV.*—(*Rosanna.*)

"Designing woman oft
Feigns hatred of the one she loves the most."

"La figura genera l'amore, il cuore lo sostiene, lo spirito il condisce."

PARINI. *Pensieri Diversi, IV.*

"The form begets love, the heart sustains it and the soul seasons it."

" (Che) la fortuna attenta sta nascosa
Per guastar sempre ciascun nostro effetto."
PULCI. *Morgante Maggiore, I.*, 11.

" Fortune lies hidden, ever on the watch
To bring to naught each effort that we make."

" La fortuna che de i pazzi a cura."
ARIOSTO. *Orlando Furioso, XXX.*, 15.

" Fortune that o'er madmen doth preside."—(*Hoole.*)

" La Fortuna è una Dea senza cervello,
E però tutto il giorno fa pazzìe."
FORTIGUERRA. *Ricciardetto, VIII.*, 1.

" Fortune 's a goddess without brains, and so
The whole day long she 's doing foolish things."

" (E) la Fortuna volentier ajuta
Come dice un proverbio ch' ognun sa,
Gli arditi sempre, e' timidi rifiuta."
PULCI. *Morgante Maggiore, XXI.*, 161.

" And fortune ever lends a willing ear,
As says the proverb that we all repeat,
To those that dare ; is deaf to those that fear."

" Che la Fortuna ajuta i coraggiosi."
FORTIGUERRA. *Ricciardetto, VIII.*, 84.

" For fortune ever favoureth the brave."

" La gente è più acconcia a credere il male che il bene."
BOCCACCIO. *Il Decameron, Giornata III., Novella VI.*

" The world is readier to believe evil than good."

" La gentilezza non si può lasciar in eredità, se non come le virtù, le scienze, la santità, e così fatte cose."
BOCCACCIO. *Il Laberinto d'Amore.* (*Ed. Firenze*, 1826, *p.* 176.)

" Nobility cannot descend to us as an inheritance, except as do virtue, knowledge, holiness, and such like things."

" La gioja ancora
" Ha le lagrime sue."
METASTASIO. *Catone in Utica, Act I., Sc. V.*—(*Catone.*)

" E'en gladness hath its tears:"

" La gioja verace,
Per farsi palese,
D'un labbro loquace
Bisogno non ha."
METASTASIO. *Giuseppe Riconosciuto, Part II.*—(*Aseneta.*)

" True joy that would be known
No chattering tongue doth need."

"La giusta impresa
"Sempre accompagna il valor delle stelle."
RUCELLAI. *L'Oreste, Act I.—(Oreste.)*

"The valour of the stars
Doth aye accompany the just emprise."

"La giustizia è un' invenzione che è assai più vecchia della nobiltà."
CAPACELLI. *Il Ciarlatore Maldicente, Act II., Sc. VI.—(Flaminio.)*

"Justice is an invention which is very much older than nobility."

"La gloria d'aver meritato un grand' onore è la ricompensa d'una grand' anima." ALBERTI. *Favole.—"Il Leone e l'Invidia."*

"The glory of having deserved great honour is the recompense of a great soul."

"Il meritar gl' onori
È vera gloria, che non pate oltraggio."
BEMBO. *Sonetto CXIX.*

"The truest glory,
Which none may outrage, is to merit honours."

"L'onor non sta nell' opinione altrui,
Sta nell' opere proprie."
GOLDONI. *Belisario, Act I., Sc. V.—(Belisario.)*

"Honour lies not in what men think of us;
It lies in our own conduct."

"La grand' anima del Mondo
Sta come auriga, e 'n questa cieca mole
Infusa, muove le stellate sfere." RUCELLAI. *Le Api*, p. 678.

"The world's great soul
Doth stand like charioteer, and this blind mass
Pervading, doth control the starry spheres."

"La lagrima della femina è condimento della sua malizia."
FRA BARTOLOMMEO DA SAN CONCORDIO. *Giunta agli Ammaestramenti degli Antichi, CXI.*

"A woman's tears add a spice to her malice."

"La libertà stare nell' ubbidienza."
MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. V.* (*Ed.* 1867, *Vol. I., p.* 99.)

"Liberty lies in obedience."

"La lingua batte dove il dente duole."
ZIPOLI. *Malmantile Racquistato, VII.*, 49.

"The tongue doth clatter where the teeth are aching."

"La lingua de' poeti è sempre l' ultima a guastarsi."
PARINI. *Dialogo della Nobiltà.*

"The tongue of the poets is always the last to be corrupted."

"La lontananza ogni gran piaga salda."
GUARINI. *Il Pastor Fido, Act III., Sc. III.*—(*Amarilli.*)

"Distance a balm for every wound provides."

"La madre d'ogni vizio, ipocrisia."
CASTI. *Gli Animali Parlanti, XIX.*, 3.

"The mother of all vice, hypocrisy."

"La maestà del venerato aspetto
Più che la pompa impose altrui rispetto."
CASTI. *Gli Animali Parlanti, V.*, 11.

"To majesty that sits on honoured brow
More than to pompous show the nations bow."

"La man lava la mano e 'l dito il dito."
TRISSINO. *L'Italia Liberata da' Goti, Lib. XIV.* (*Ed. Parigi*, 1729, *Vol. II., p.* 208.)

"Hand washes hand and finger washes finger."

"Una man lava l'altra,
Suol dirsi, e tutte due lavano il viso."
GIUSTI. *Gingillino, Pt. III.*

"One hand the other washes,
They say, and both together wash the face."

"La maraviglia nasce da ignoranza."
FORTIGUERRA. *Ricciardetto, XIII.*, 1.

"Wonder the daughter is of ignorance."

"La meraviglia
Dell' ignoranza è figlia,
E madre del saper."
METASTASIO. *Temistocle, Act I., Sc. I.*—(*Temistocle.*)

"Wonder of ignorance is born,
And is of knowledge mother."

"La miglior fortezza che sia, è non esser odiato da' popoli."
MACCHIAVELLI. *Il Principe, Cap. XX.*

"A prince's strongest fortress is to avoid the hatred of his people."

"La moglie è vita, o coltello e capresto,
Conforme vuoi." FORTIGUERRA. *Rime Piacevoli, Cap. I.*

"Your wife is life to you, or rope and knife,
Just as you will."

"La morte è fin d'una prigion oscura
Agli animi gentili: agli altri è noja,
C' hanno posto nel fango ogni lor cura."
PETRARCA. *Trionfo della Morte, II.*, 12.

"Death, to the noble soul, doth ope the door
Of a dark dungeon: 'tis a woe to those
Who in this earthly dross have set their store."

"La morte non è mala, perchè libera l'uomo da tutti i mali, e insieme coi beni gli toglie i desiderii." LEOPARDI. *Pensieri, VI.*

"Death is no evil, for it frees man from all his ills, and while depriving him of his joys, takes away also his desires."

"(Conoscendo) la natura de Franciosi molto inclinata al combattere, e il più delle volte esser tirati da un certo impeto volontario, che ragione."

POGGIO. *Istoria Fiorentina, Lib. III.* (*Ed. Fiorenza*, 1598, *p.* 75.)

"Knowing that the French character was largely inclined to combativeness, and was more often swayed by half-conscious impulse than by reason."

"La natura degli uomini è, così obbligarsi per le beneficii che essi fanno, come per quelli che essi ricevono."

MACCHIAVELLI. *Il Principe, Cap. X.*

"It is the nature of mankind to feel as much bound by the kindnesses they render as by those that they receive."

"La natura la dà sempre scema
Similmente operando all' artista
Ch' ha l'abito dell' arte e man che trema."

DANTE. *Paradiso, XIII.*, 76.

"But nature ever makes the process lame,
And like an artist aye doth operate
With trembling hand that blurs what skill would frame."
—(*J. I. Minchin.*)

"La natura non dà mai alcun fine, che ella non dia ancora i mezzi, e gli stromenti che a quel fine conducono."

VARCHI. *L'Ercolano, Dubitazione III.* (*Opere, Milano*, 1804, *Vol. VI., p.* 59.)

"Nature never assigns an end without at the same time providing the means and the implements by which that end may be attained."

"(Che) la natura umana è fatta in guisa
Che si mantien di lagrime e di risa."

FORTIGUERRA. *Ricciardetto, XXVI.*, 80.

"For human nature so is fashionèd,
That upon tears and laughter it is fed."

"(E) la necessità gran cose insegna.
Per lei fra l'armi dorme il guerriero,
Per lei fra l'onde canta il nocchiero
Per lei la morte terror non ha."

METASTASIO. *Demofoonte, Act I., Sc. III.*—(*Demofoonte.*)

"Great are the lessons of necessity.
She teaches soldiers 'midst their arms to sleep,
And mariners to sing upon the deep,
And from all men the fear of death she takes."

"La noia è in qualche modo il più sublime dei sentimenti umani."

LEOPARDI. *Pensieri, LXVIII.*

"Discontent is in some sort the noblest of human sentiments."

"La notte che tu vedi in sì dolci atti
Dormir, fu da un Angelo scolpita
In questo sasso, e perchè dorme ha vita:
Destala, se nol credi, e parlaratti."
GIOVANNI STROZZI. *On a statue of Night, by Michael Angelo.*

"Night that in graceful pose thou here dost see
Asleep, was fashioned by an Angel's skill
In stone, and, since she sleeps, can wake at will;
Dost doubt? Arouse her, she will speak to thee."

"Caro m' è 'l sonno, e più l'esser di sasso,
Mentre che 'l danno e la vergogna dura;
Non veder, non sentir, m' è gran ventura;
Però non mi destar, deh! parla basso!"
BUONAROTTI. *Epigrammi, I.* (*Reply to the Epigram of Strozzi, quoted above.*)

"Dear is my sleep, dearer that I am stone,
While that this shame doth last, and this distress;
To see not, hear not, is my happiness;
Wake me not therefore, speak in whispered tone!"

"La notte è la madre de' pensieri."
GOLDONI. *Bertoldo, Bertoldino e Cacasenno, Act II., Sc. XIV.—(Bertoldo.)*

"Night is the mother of our thoughts."

"La pazienza è l'immortal nepente
Che afforza i nervi e l'animo ristora."
D'ANNUNZIO. *La Chimera, Donna Francesca, IX.*

"Patience is the nepenthe of the Gods
That steels the nerves and the soul's force renews."

"La pietà messagiera è dell' Amore
Com' è il lampo del tuono."
TASSO. *Aminta, Act IV., Sc. I.—(Dafne.)*

"Compassion is the messenger of Love,
As lightning is of thunder."

"La più parte degli uomini, quando gl' invecchiano, insieme con essa vecchiaia impazzano." CELLINI. *Vita, Lib. I., Cap. IX.*

"The majority of men when they grow old grow mad at the same time."—(*J. A. Symonds.*)

"La prima arte del regno
È il soffrir l'odio altrui."
METASTASIO. *Ezio, Act I., Sc. VIII.—(Massimo.)*

"The monarch's chiefest art
Is to bear others' hate."

"La prima delle cose necessarie è di non spendere quello che non si ha." MASSIMO D'AZEGLIO. (*Faldella, Salita a Montecitorio. I pezzi grossi, p.* 111.)

"The most necessary of all things is not to spend what you have not got."

"La provvidenza del maestro fa il fattore buono."
PANDOLFINI. *Del Governo della Famiglia.* (*Ed. Milan*, 1802, *p.* 118.)

"It is the master's foresight that makes the steward efficient."

"La prudenza è l'occhio che guida il corpo de le azione nostre."
ARETINO. *Il Filosofo, Act IV.*—(*M. Plataristotele.*)

"Prudence is the eye which guides the body of our actions."

"La ragione e il torto non si dividon mai con un taglio così netto, che ogni parte abbia soltanto dell' una o dell' altro."
MANZONI. *I Promessi Sposi, Cap. I.*

"Right and wrong are not divided by so clean a line as to lie altogether on one side or the other."

"La reina del mar d'Adria."
TASSONI. *La Secchia Rapita, I.*, 4.—(*Of Venice.*)

"The queen of Adria's sea."

"La religione toglieva l'uomo dallo stato che per lui è il più insopportabile di tutti, dalla dubbietà."
ALGAROTTI. *Saggio sopra il Gentilesimo.*

"Religion has lifted man out of the condition which is to him the most unbearable of all, namely, doubt."

"La roba non fa mai l'uomo beato."
BOIARDO. *Timone, Act IV., Sc. VI.*—(*Trasielo.*)

"'Tis not possessions that bring happiness."

"La sanità nell' uomo vecchio fa testimonianza della continenza avuta nella sua giovinezza."
PANDOLFINI. *Del Governo della Famiglia.* (*Ed. Milan*, 1802, *p.* 77.)

"Good health, in an old man, is a testimony to the temperate life he led in his youth."

"La santità comincia da le mani,
Non da la bocca, o dal viso, o da' panni."
BERNI. *Orlando Innamorato, XX.*, 4.

"'Tis by kind deeds men show their holiness,
Not by good words, dour looks or sombre dress."

"La sapienza non rifiuta i piaceri della vita, ma ne usa con cautela, con delicatezza e con moderazione."
PARINI. *Programmi di Belle Arti. Pitture del Palazzo Greppi.*

"Wisdom does not disdain the pleasures of life, but uses them with caution, with discrimination and with moderation."

"La Sorte ed il Saper stanno in un vaso."
TASSONI. *La Secchia Rapita, II.*, 62.

"In the same vessel Fate and Knowledge lie."

"La spada di quassù non taglia in fretta
Nè tardo, ma che a parer di colui
Che desiando o temendo l'aspetta."

DANTE. *Paradiso, XXII.*, 16.

"Neither in haste nor tardily doth shear
The sword of heaven, except as he may deem,
Who waits for it with longing or with fear."

—(*J. I. Minchin.*)

"La speranza di quel che non si deve
È spesso la ruina de' mortali." TRISSINO. *La Sofonisba.*—(*Lelio.*)

"The hope of what he may not have
Brings ruin oft on mortal man."

"(Perchè) la storia è del regnar la scuola."

CASTI. *Gli Animali Parlanti, IX.*, 22.

"In History's school the prince best learns to reign."

"La tela ordisce un, l'altro la tesse." BERNI. *Del Debito.*

"For one doth set the warp, the other weaves."

"La tenerezza antica
Ha pur gli incanti suoi."

D'ANNUNZIO. *Poema Paradisiaco.*—"*Invito alla Fedeltà.*"

"An old-time tenderness hath still its charm."

"La teologia è una figlia della filosofia che cerca a uccidere la madre."

G. B. NICCOLINI. (*Vannucci, Ricordi della Vita di G. B. Niccolini, Vol. I., p.* 383.)

"Theology is a daughter of philosophy, which is ever seeking to slay her mother."

"La terra dei fiori, dei suoni, dei carmi,
Ritorna, qual era, la terra dell' armi."

MERCANTINI. *Inno di Guerra di Garibaldi.*

"The land of flowers, of music and of lays,
Becomes the land of arms, as in old days."

"La tua benignità non pur soccorre
A chi domanda, ma molte fiate
Liberamente al domanda precorre."

DANTE. *Paradiso, XXXIII.*, 16.

"Not only succours thy benignity
Whoso demands it, but full many a time,
Or ere the prayer be formed, 'tis offered free."

—(*J. I. Minchin.*)

"(Che) la vendetta è il pianto de i guerrieri."

TRISSINO. *L'Italia Liberata da' Goti, Lib. XXII.* (*Ed. Parigi,* 1729, *Vol. III., p.* 150.)

"Revenge with warriors takes the place of tears."

"La verginella è simile alla rosa
Ch' in bel giardin, su la nativa spina,
Mentre sola e sicura si riposa,
Nè gregge, nè pastor se le avvicina.
. . . . . .
Ma non si tosto dal materno stelo
Rimossa viene, e dal suo ceppe verde,
Che quanto avea da gli uomini, e dal cielo
Favor, grazia e bellezza, tutto perde."

ARIOSTO. *Orlando Furioso, I.*, 42.

"The spotless maid is like the blooming rose
Which on its native stem unsullied grows;
Where fencing walls the garden space surround,
Nor swains nor browsing cattle tread the ground.
But if some hand the tender stalk invades,
Lost is its beauty, and its colour fades:
No more the care of heaven, the garden's boast,
And all its praise with youths and maidens lost."—(*Hoole.*)

"La verecondia delle donzelle è come l'acquavite. È perfetto sino a tanto che si tiene ben chiusa, ma se prende l'aria, vola subito via."

SOGRAFI. *Olivo e Pasquale, Act I., Sc. VII.*—(*Pasquale.*)

"Maidenly modesty is like aquavitæ, which keeps in perfect condition as long as it is tightly stoppered, but, if the air gets to it, evaporates at once."

"La vergogna ritien debile amore,
Ma debil freno è di potente amore."

TASSO. *Aminta, Act V., Sc. I.*—(*Elpino.*)

"Shame doth a timorous love with ease restrain,
But for fierce love 'tis but a feeble rein."

"La Veritade è il Sole, a cui la gente
È Gufo, o Talpa, Aquila raramente."

PIGNOTTI. *Favola XXVIII.*—"*La Talpa, il Gufo e l'Aquila.*"

"Truth is the Sun, before whose radiance men
Are owls or moles, eagles but now and then."

"La via d'onor della salute è via."

TASSO. *Gerusalemme Liberata, XX.*, 110.

"The path of honour is, too, safety's path."

"La via forse più diretta di acquistar fama è di affermare con sicurezza e pertinacia, e in quanti più modi è possibile, di averla acquistata."

LEOPARDI. *Pensieri, LX.*

"Perhaps the most direct way to acquire fame is to affirm confidently and pertinaciously, and in every possible way, that we have already acquired it."

"La vita fugge e non s'arresta un' ora."

PETRARCA. *Sonetto in Morte di M. Laura, IV.*

"Life flies, and not one hour its course delays."

"La vita nostra è come un bel tesoro,
Che spender non si deve in cosa vile,
Nè risparmiar ne l'onorate imprese."

TRISSINO. *La Sofonisba.—(Sofonisba.)*

"Life may be likened to a treasure fair,
That may not on ignoble aims be spent,
Nor in great enterprises husbanded."

"La vita nostra non si può chiamar vita, ma un continuo corso e pensamiento della morte." GELLI. *La Circe, Dialogo II.—(Serpe.)*

"Man's life cannot be called life, but rather a continual flight from and brooding over death."

"La volpe non vuol ciriegie,
Perchè sull' albero montar non sa."

GOLDONI. *I Volponi, Act II., Sc. III.—(Merlina.)*

"The fox for cherries no desire displays,
Because he has not learnt to climb the tree."

"Lasciam andar giù l'acqua per lo chino."

BRUNETTO LATINI. *Pataffio, Cap. I.*

"Wait for the water to run down the slope."

"(Che) lasciar quel che s'ama, è peggio assai
Che disiarlo, e non averlo mai."

BERNI. *Orlando Innamorato, XVII.*, 6.

"To lose the thing we love is greater pain
Than to desire and never to obtain."

"Che 'l perder l'acquistato è maggior doglia
Che mai non acquistar quel che l'uom voglia."

BERNI. *Orlando Innamorato, XXV.*, 58.

"The loss of what we have is pain more dire
Than not to gain the thing that we desire."

"Molto più è infelice e ha da dolersi chi perde l'acquistato, che chi non acquista l'altrui."

TASSO. *Dei Casi d'Amore.* (*Ed.* 1894, *p.* 130.)

"He is more unfortunate and has more cause for complaint who loses his own property, than he who fails to acquire that of others."

"Pur lasciare il suo ben è peggio assai
Che desiarlo e non goderlo mai."

MARINI. *L'Adone, VIII.*, 115.

"To lose the good we have is deeper woe,
Than to desire and ne'er enjoyment know."

"Lasciate ogni speranza voi ch' entrate."

DANTE. *Inferno, III.*, 9.

"Ye who here enter leave all hope behind."—(*J. I. Minchin.*)

"Lavare i nostri panni in casa."

DALL' ONGARO. *Stornelli Politici. Gaetano Semenza, I.*

"Our dirty linen should be washed at home."

"Lavoriam, lavoriam, dolci fratelli,
Sin che molle è la terra, e i dì son belli."
PRATI. *Canti per il Popolo.*—"*Campagnuoli Sapienti.*"
"Work! work! must be our motto, brothers mine,
While that the earth is soft, and days are fine."

"Le apparenze spesse volte convincono ed ingannano."
FEDERICI. *Il Capello Parlante, Act III., Sc. I.*—(*Lancourt.*)
"Appearances are very often both convincing and deceiving."

"Le assemblee populari hanno di rado torto in principio, e ragione in fine."
G. B. NICCOLINI. (*Vannucci, Ricordi della Vita di G. B. Niccolini, Vol. I., p.* 384.)
"Popular assemblies are rarely wrong in the beginning or right in the end."

"Le belle sono anche in questo simili a' principi, che amano punto le contrarietà." ALGAROTTI. *Il Congresso di Citera.*
"In this respect also the fair sex are like princes, that they have a strong dislike of contradiction."

"Le cacce sono una imagine di una guerra."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, III.*, 39.
"Hunting is the image of war."

"Le cattive compagnie conducono gli uomini alle forche."
MACCHIAVELLI. *La Mandragola, Act IV.*—(*Frate Timoteo.*)
"Bad company brings men to the gallows."

"Le comparazion son tutte odiose."
BERNI. *Orlando Innamorato, VI.*, 4.

"Le comparazion son odiose."
TANSILLO. *Il Podere, II.*, 103.
"Odious are all comparisons."

"Le cose buone costano meno che le non buon."
PANDOLFINI. *Del Governo della Famiglia.* (*Ed. Milan*, 1802, *p.* 160.)
"Good things cost less than bad ones."

"Roba buona non fu mai cara."
ARETINO. *La Talanta, Act V., Sc. VIII.*—(*Fora.*)
"Good things are never dear."

"Le cose mal fatte e di gran tempo passate son più agevoli a riprendere che ad emendare."
BOCCACCIO. *Il Decameron, Giornata II., Novella V.*
"Things ill done in times long past are far more easily censured than amended."

"Le cose non prevedute nuocono senza comparazione più che le previste." GUICCIARDINI. *Avvertimenti, XXXIV.*
"Things unforeseen are without comparison more harmful than things foreseen."

"Le cose occulte sono investigate, e le cose inserrate convitano le ladri."

BRUNO. *Spaccio de la Bestia Trionfante, Dialogo II.*, 3.—(*Sofia.*)

"It is things hidden that call for investigation, and things under lock and key are an invitation to thieves."

"Le donne e i cavalieri, gli affanni e gli agi,
Che ne 'nvogliava amore e cortesia,
La dove i cuor son fatti sì malvagi."

DANTE. *Purgatorio, XIV.*, 109.

"The ladies and the knights, the toils, the ease
Which lured us unto love and courtesy,
There where all hearts have fallen in knavish ways."
—(*J. I. Minchin.*)

"Le doti dateci dalla natura dobbiamo noi riverire ed accrescerle con l'industria, con lo studio, e con l'esercizio."

ALBERTI. *Della Pittura, Lib. III.*

"We should respect the gifts that nature gives us, and seek to add to them by industry, study and practice."

"(Sicchè) le femmine,
O belle o brutte,
O vecchie o giovani,
Mi piaccion tutte." GUADAGNOLI. *Tutte le donne mi piacciono.*

"So each one of the sex,
Whether beauty or fright,
Whether youthful or elderly,
Gives me delight."

"Le forze della natura non si distruggono. Se trovano chiuse le vie regolari, si gettano nelle disordinate."

MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XXVI.* (*Ed.* 1867, *Vol. II., p.* 201.)

"The forces of nature cannot be destroyed. If they find the regular channels closed to them, they break out by irregular ones."

"Le forze della penna sono troppo maggiori che coloro non estimano che quelle con conoscimento provato non hanno."

BOCCACCIO. *Il Decameron, Giornata VIII., Novella VII.*

"The power of the pen is far greater than those imagine who have not proved it by experience."

"Le gatte di buona sorte meglio uccellano per grassezza che per fame; così quella sorte degli uomini da bene che sono inclinati alle virtù, molto meglio le mettono in opera, quando egli hanno abbondantissimamente da vivere."

CELLINI. *Vita, Lib. I., Cap. LVI.*

"Cats of a good breed mouse better when they are fat than starving; and likewise honest men who possess some talent exercise it to far nobler purport when they have the wherewithal to live abundantly."—(*J. A. Symonds.*)

"(Che) le grand' opre si fan sempre adagio."
FORTIGUERRA. *Ricciardetto, XX.*, 32.

"Great works are slowly to perfection brought."

"Le guerre si vogliono far giuste, e solo per difendersi dalla violenza, o per racquistare el suo, o per conservare la libertà della patria si debbano pigliare."
POGGIO. *Istoria Fiorentina, Lib. VI.* (*Ed. Fiorenza*, 1598, *p.* 178.)

"All wars should be just, and those only are just which are undertaken either to defend ourselves from attack, to recover our own, or to preserve the liberty of our fatherland."

"Le guerre si vogliono pigliare per vivere in pace non per invilupparsi di mano in mano in nuove rivoluzioni, e dopo la fine d'un mal presente, dare principio a un' altro."
POGGIO. *Istoria Fiorentina, Lib. VI.* (*Ed. Fiorenza*, 1598, *p.* 176.)

"Wars should be undertaken in order that we may live in peace, not that we may involve ourselves in a succession of revolutions, and, when putting an end to one evil, sow the seeds of another."

"Le ricchezze, e i tesori
Son insensati amori! il vero e vivo
Amor de l'alma è l'alma."
GUARINI. *Il Pastor Fido, Act II.*—(*Coro.*)

"How senseless is the love
Of wealth and treasure! The true, living love
Is love of soul for soul."

"Le ricchezze senza generosità sono povertà de' plebei."
ARETINO. *La Talanta, Act V., Sc. XXI.*—(*M. Vergolo.*)

"Wealth without generosity is the poverty of the lower classes."

"Le sparse poc' anzi e disunite
Linee de' pensier, di morte al centro
Quanto s' accostan più, più vanno unite."
FILICAJA. *Sonetto CXVIII.*

"The lines of thought that, but a while ago,
Were scattered far and wide, as they approach
Nearer death's centre, more united grow."

"Le speranze co i danari non compero."
ALAMANNI. *La Flora, Act II., Sc. V.*—(*Scarabone.*)

"I do not pay for hopes in current coin."

"Le sue permutazion non hanno triegue:
Necessità la fa esser veloce;
Sì spesso vien che vicenda consegue."
DANTE. *Inferno, VII.*, 88.—(*Of Fortune.*)

"Her permutations never know a truce,
Necessity compels her to such speed,
Such numerous claims her shifting laws produce."
—(*J. I. Minchin.*)

"Le teste di legno
Fan sempre del chiasso." GIUSTI. *Il Re Travicello.*

"'Tis aye the wooden heads
That most disturbance make."

"Le vostre cose tutte hanno lor morte
Siccome voi, ma celasi in alcuna
Che dura molto, e le vite son corte."
DANTE. *Paradiso, XVI.*, 79.

"All things amongst ye carry life and change
Just like yourselves, although in some 'tis hid,
Since life is brief, and theirs of longer range."
—(*J. I. Minchin.*)

"Legge aurea e felice
Che Natura scolpì: S'ei piace, ei lice."
TASSO. *Aminta, Act I.*—(*Coro.*)

"The happy, golden law
That Nature carved: All that we like is right."

"Legge gli uomini attentamente, Peppina, e sieno essi di qualunque edizione si voglia, da ognuno acquisterai delle cognizioni dispregevoli solo agli occhi degli stolti."
BARETTI. *La Frusta Letteraria, Vol. I., p.* 349. (*Ed. Milan*, 1838.)

"Read men attentively, Peppina, and be they of what edition you will, you will acquire from every one information which only fools would disparage."

"Lenta germoglia e lenta si matura
La rovere del bosco, e a lungo dura.
Il vento la disfronda e la flagella:
Ma il vento passa e lei si rinnovella."
DALL' ONGARO. *Stornelli Politici.*—"*Costanza.*"

"Slowly doth bud, and slowly doth mature
The woodland oak, yet doth long time endure.
Lashed by the winds, her leaves around she strews,
But, the wind passed, her beauty she renews."

"Li colpi non si danno a patti."
CELLINI. *Vita, Vol. I., Cap. LXXIII.*

"Knocks are not dealt by measure."—(*J. A. Symonds.*)

"Libera chiesa in libero stato."
CAVOUR. (*Massari, Ricordi Biografici del Conte Camillo di Cavour, Cap. LXXXVI.*)

"A free Church in a free State."

"Liberamente il forte
Apre al dolor le porte
Del cor, come all' amico." GIUSTI. *Al Medico Carlo Ghinozzi.*

"The brave ne'er hesitate
To open the heart's gate
To pain, as to a friend."

"Liberi non sarem se non siamo uni."

MANZONI. *Il Proclama di Rimini.*

"Unless united, we shall ne'er be free."

"Liberi sensi in semplici parole."

TASSO. *Gerusalemme Liberata, II.*, 81.

"Unfettered sentiments in simple speech."

"Libero è il voto, e inviolato il dritto:
Ma la vittoria è di chi tira dritto."

DALL' ONGARO. *Stornelli Politici.*—"*Il Voto.*"

"Free is the vote, the right inviolate,
But victory falls to him whose aim is straight."

"Libertà va cercando, ch' è si cara,
Come sa chi per lei vita rifiuta." DANTE. *Purgatorio, I.*, 71.

"He seeketh liberty, acknowledged dear
By one who for its sake his life did end."

—(*J. I. Minchin.*)

"Libertade è quella
Che noi dispoglia d'ogni cura amara:
Ella sol basta a fare in ogni stato
Un uom d'afflitto e misero beato."

FORTIGUERRA. *Ricciardetto, I.*, 39.

"Liberty is that
Which strippeth from us every biting care;
Alone she doth suffice, in every state,
To make him happy who erst moaned his fate."

"Libro che non può vendersi corre a comprarlo ognuno:
E la proibizione triplica i compratori."

FERRARI. *La Satira e Parini, Act I., Sc. IV.*—(*Magrini.*)

"A book whose sale's forbidden all men rush to see,
And prohibition turns one reader into three."

"Lo adulatore è assomigliato all' ombra, la cual seguita sempre il corpo, facendo tutto quello che fa egli; e lo animo alla luce, che risplende sopra tutte le cose, senza macchiare mai se stessa."

GELLI. *La Circe, Dialogo IV.*—(*Ulisse.*)

"The flatterer is like the shadow, which always follows the body, doing everything that the body does; and the friend is like the light, that shines upon all things, yet itself is never sullied."

"Lo certo amico si manifesta alla dubbiosa cosa."

FRA BARTOLOMMEO DA SAN CONCORDIO. *Giunta agli Ammaestramenti degli Antichi, XXIV.*

"Doubtful circumstances disclose undoubted friends."

"Lo giorno se n'andava, e l'aer bruno
Toglieva gli animai che sono in terra
Dalle fatiche loro." DANTE. *Inferno, II.*, 1.

"The day wore on, and past, the darkling air
Released the animals upon the earth
From their fatigues."—(*J. I. Minchin.*)

"Lo ingannatore rimane a piè dello ingannato."
BOCCACCIO. *Il Decameron, Giornata II., Novella IX.*

"Spesse volte l'ingannatore rimane a piede dell' ingannato."
SACCHETTI. *Novella XVIII.*

"The deceiver is ever at the feet of the deceived."

"Lo pianto stesso li pianger non lascia,
E 'l duol che trova in su gli occhi rintoppo
Si volve in entro a far crescer l'ambascia."
DANTE. *Inferno, XXXIII.*, 94.

"Their very weeping would not let them weep,
Their grief, which o'er their eyes found obstacle,
Turned inwards to increase their anguish deep."
—(*J. I. Minchin.*)

"Lo saggio apprende pur senno dal matto."
URBICIANI. *Sonetto.* (*Parnaso Italiano, Vol. II., p.* 181.)

"The wise man ofttimes learneth from the fool."

"Lo sbandito corre drieto al condannato."
SACCHETTI. *Novella XXXVII.*

"The pot calls the kettle black."

"Lo schermidor vinto è di schermo."
TASSO. *Gerusalemme Liberata, XIX.*, 14.

"The fencer is by fencing overcome."

"Lo sperare degli amanti è una tacita speranza."
ARETINO. *La Talanta, Act II., Sc. X.*—(*Armileo.*)

"The hoping of lovers is a silent hope."

"Loda il monte e tienti al piano."
DONI. *I Marmi, Part III.*—"*Discorsi Utili all' Uomo.*"—(*Pazzo.*)

"Praise the mountain and stick to the plain."

"Lunga è l'arte d'Amor, la vita è breve." REDI. *Sonetto II.*

"The art of love is long, and life is brief."

"Maggion fatta è terra sfatta." TANSILLO. *Il Podere; I.*, 308.

"A mansion built is an estate destroyed."

"Mai non debbe con parte delle sue forze arrischiare tutta la sua fortuna." MACCHIAVELLI. *Il Principe, Cap. XXII.*

"One should never, with only a part of one's forces, risk the whole of one's fortune."

"Mai
Popol non fu, che fin chè volle, schiavo."
CASTI. *Gli Animali Parlanti, I.*, 68.—(*Il Cane.*)

"No people e'er
In chains remain, who wish to break their chains."

"Mal dare e mal tener lo mondo pulcro
Ha tolto loro, e posto a questa zuffa:
Qual ella sia, parole non ci appulcro."

DANTE. *Inferno, VII.*, 58.

"Our fair world, vilely spent and vilely ta'en
Has prisoned these and placed them in this fray:
I use no words its horror to explain."—(*J. I. Minchin.*)

"Mal fanno quegli avari
Che accumulan denari,
E fa peggio di loro
Chi mostra il suo tesoro."

FIACCHI. *Favola XLVIII.*—"*La Montagna delle Miniere.*"

"Insensate is the hoard
Of gold by misers stored,
And still more senseless they
Who do their gold display."

"Mal potrà prendere l'uccel che vola, chi non sa mantenere quello ch' ha in gabbia."

BRUNO. *Candelaio, Act II., Sc. IV.*—(*S. Vittoria.*)

"He has small chance of catching the bird on the wing who cannot keep the one he has caged."

"Mal si conosce non provato amico." BEMBO. *Canzone II.*

"Ill do we know the friend we have not proved."

"Mal si può trar da la rapa sangue."

FIRENZUOLA. *La Trinuzia, Act II., Sc. III.*—(*Dormi.*)

"Di rapa sangue non si può cavare."

ZIPOLI. *Malmantile Racquistato, VIII.*, 75.

"No blood is from a turnip to be drawn."

"Non si puote cavar sangue da un sasso."

GOLDONI. *La Mascherata, Act I., Sc. III.*—(*Beltrame.*)

"You cannot get blood out of a stone."

"Malvagio è il consilio che non si può mutare."

FRA BARTOLOMMEO DA SAN CONCORDIO. *Giunta agli Ammaestramenti degli Antichi, CXVIII.*

"Any plan is bad which is not susceptible of change."

"(Credo che) mariti siano quasi il tutto di fare e buone e cattive moglie." SACCHETTI. *Novella LXXXVI.*

"I believe that in making good or bad wives almost everything is in the hands of the husbands."

"(Che) matrigna talor, talora madre
Vien la luce del dì nell' opre umane."

ALAMANNI. *Della Coltivazione, VI.*, 97.

"As mother now, and now as stepmother
Shines the day's light on works of human hands."

"(E) matto al tutto è quel, che al popol vieta
Le cerimonie e le sue divozioni."
MACCHIAVELLI. *L'Asino d'Oro, Cap. V.*

"Maddest of madmen he who would hold back
The people from their rites and ceremonies."

"Medico è il tempo d'ogni affetto." GIANNONE. *L'Esule, Canto VI.*
"Time hath a remedy for all our pains."

"Meglio è lasciarsi spesso vincere
Nelle dispute, che allegar ragioni, che possan nuocere."
ALAMANNI. *La Flora, Act I., Sc. VI.—(Flamminia.)*

"Oft, in discussions, better 'tis to yield,
Than to use arguments which may do harm."

"Meglio è pincione in man che tordo in frasca."
BRUNETTO LATINI. *Pataffio, Cap. V.*

"Egli è meglio pincione in mano che tordo in frasca."
SACCHETTI. *Novella CXCVIII.*
"Better a chaffinch in the hand than a thrush in the bush."

"Più vale stamattina
Un ovo, che domani una gallina."
GOLDONI. *Le Pescatrici, Act II., Sc. I.—(Burlotto.)*
"Better to have an egg upon your plate,
Than till to-morrow for a fowl to wait."

"Meglio il tardi che mai."
BRUNO. *Cabala del Cavallo Pegaseo, Dialogo II.*, 2.—(*Onorio.*)
"Better late than never."

"Meglio sola che male accompagnata."
GOLDONI. *Il Filosofo di Campagna, Act I., Sc. I.—(Lesbina.)*
"Better alone than in bad company."

"Meglio un poco tardi, che un poco male."
BRUNO. *Candelaio, Act I., Sc. I.—(Ascanio.)*
"Better rather late, than rather badly."

"Melanconia
Ninfe gentile,
La vita mia
Consegno a te."
PINDEMONTE. *Poesie Campestri.*—"*La Melanconia.*"
"O melancholy,
Nymph sedate,
To thee my life
I consecrate."

"Mercato nuovo ancor dopo mill' anni
Sempre si chiamerà mercato nuovo." PANANTI. *Epigrammi.*
"Newmarket, though it last a thousand years,
Will to the end be still new market called."

"Mettere il carro innanzi a' buoi."

VARCHI. *L'Ercolano, Quesito VII.* (*Opere, Milano*, 1804, *Vol. III., p.* 168.)

"To put the cart before the horse."

"Mezzo non voglio iniquo
A ragion giusta."

ALFIERI. *Polinice, Act III., Sc. IV.*—(*Polinice.*)

"Ne'er will I unjust means
Employ in a just cause."

"(E) mi guardo nel core, e mi domando,
Sono un poeta, o sono un imbecille?"

GUERRINI (STECCHETTI). *Postumi, VII.*

"I look within my heart, and ask myself,
Am I a poet or an imbecile?"

"Mi han detto che alla corte
Tre chiavi apron le porte:
L'oro, l'adulazione e la bellezza."

GOLDONI. *Il Re alla Caccia, Act II., Sc. II.*—(*Giannina.*)

"'Tis said that 'mongst those who to court do flock,
There are three keys that every door unlock:
Gold, flattery, and beauty."

"Mi mentirà così, Vincenzo, quella
Che in molti uomini lessi e in pochi libri,
(Poichè io cultor di pochi libri vivo)
Aurea sentenza: Amico unico è l'oro."

FOSCOLO. *A Vincenzo Monti.*

"So shall I give the lie to what I've read
In men a many and in books a few
(For of few books a worshipper am I),
That golden phrase: Our only friend is gold."

"(Così) miglior dietro a' pensieri e all' opre
Vien Voluttade."

GOZZI. *Sermoni, XII.*

"So when the time for thought and work is past
Pleasure more welcome comes."

"Mille piacer non vagliono un tormento."

BUONAROTTI. *Sonetti, VII.*

GELLI. *La Circe, Dialogo II.*—(*Serpe.*)

"A thousand pleasures are not worth one pain."

"Miser che speme in cosa mortal pone:
(Ma chi non vi la pone?) e s' ei si trova
Alla fine ingannato, è ben ragione."

PETRARCA. *Trionfo della Morte, I.*, 115.

"Fool he who in things earthly puts his trust:
(Yet who does not!) and if at last he finds
Himself deceived, his punishment is just."

"Misero è ben, chi veder schiva il sole."

ARIOSTO. *Orlando Furioso, XXXII.*, 23.

"Unhappy he who may not see the sun."

"Molte cose sono possibili a farsi le quali fare non si possono."

VARCHI. *L'Ercolano, Quesito X.* (*Opere, Milan*, 1804, *Vol. VII.*, *p.* 382.)

"There are many things possible to be done which yet no one can do."

"Molte fiate già pianser li figli
Per la colpa del padre."

DANTE. *Paradiso, VI.*, 109.

"Many a time the sons have wrung a tear
For the fathers' sins."—(*J. I. Minchin.*)

"Molti consigli delle Donne sono
Meglio improvviso, ch' a pensarvi usciti."

ARIOSTO. *Orlando Furioso, XXVII.*, 1.

"The wisest counsels that the ladies give,
From intuition, not reflection, spring."

"Le donne hanno sempre i bei tratti e buoni consigli all' improvviso."

TASSO. *Dei Casi d'Amore.* (*Ed.* 1894, *p.* 125.)

"All woman's bright ideas and prudent counsels come to her intuitively."

"Molti diran, che non si de' osservare
Quel, ch' era ingiusto, e illecito a giurare."

ARIOSTO. *Orlando Furioso, XL.*, 67.

"Many will say that it is right to break
An oath that 'twas unjust and wrong to take."

"Molti giudici et consiglieri temono di nominar al principe quella buona madre che partorisce il cattivo figliuolo, dico la Verità."

STEFANO GUAZZO. *Dialoghi Piacevoli. Del Giudice.* (*Ed. Piacenza*, 1587, *p.* 90.)

"Many judges and counsellors are afraid to name to their prince that excellent mother of a bad son, I mean Truth."

"Molti sono che amano più d'essere tenuti maestri, che d'essere."

DANTE. *Convito, I., Cap. XI.*

"There are many who think more of being considered, than of being, masters."

"Molti sono che temono l'infamia, e pochi la coscienza."

FRA BARTOLOMMEO DA SAN CONCORDIO. *Giunta agli Ammaestramenti degli Antichi, CCXIII.*

"There are many who fear disgrace, few who fear conscience."

"Molti sono i remedi al nuovo male,
Ma lo 'nvecchiato al tutto vien mortale."

FOLENGO. *Orlandino, III.*, 53.

"If new the ill, there's many a way to mend it,
But become chronic, only death can end it."

"Molto acquista chi perde
Una donna infedel."
METASTASIO. *Alessandro, Act III., Sc. VI.*—(*Erissena.*)
"Great gain hath he who loses
A faithless woman."

"Molto è gran follia mettere fuoco in un pagliajo e non credere ch' egli arda." SACCHETTI. *Novella CCXXVII.*
"It is the height of folly to set fire to a rick of straw and expect it not to burn."

"Molto egli oprò col senno e con la mano."
TASSO. *Gerusalemme Liberata, I.*, 1.
"Great were his exploits both with brain and hand."

"Molto sa chi non sa, se tacer sa." GIUSTI. *Gingillino, Part II.*
"Much knows he who knows naught, if he can hold his tongue."

"Morendo io vivo, et moro stando in vita:
E tanto vago son di questa morte
Che per poter morir, cara ho la vita." FIAMMA. *Sonetto XCVII.*
"Dying, I live, and living, dead am I;
And for this death so greatly do I yearn,
I love the life that gives me power to die."

"Morir denno i plebei furfanti oscuri
Perchè i furfanti illustri sien sicuri."
PIGNOTTI. *Favola XIX.*—"*Il Pastor e il Lupo.*"
"The rogues of low degree their lives must give
In order that th' illustrious rogues may live."

"Morrà felice,
Anche in misero stato,
Chi a se stesso può dir: Vissi onorato."
GOLDONI. *Il Disinganno in Corte, Pt. II., Sc. IV.*—(*Il Disinganno.*)
"Who to himself can say
Honoured in life was I,
Though wretched be his state, shall happy die."

"Mortali, non lagnatevi
Delle miserie umane,
Qualora non vi mancano
Due cose, il sonno e il pane."
PIGNOTTI. *Favola XXVI.*—"*La Spiga e il Papavero.*"
"Mortals, th' unhappy lot
Of men ye must not weep,
What time there fail you not
These two things, bread and sleep."

"Morte, che sei tu dunque? Un ombra oscura,
Un bene, un male, che diversa prende
Dagli affetti dell' uom forma e natura."
MONTI. *Sonetti.*—"*Sopra la Morte.*"
"What art thou, Death, in fine? A shadow dim,
A good, an evil, taking diverse forms
And diverse natures, with man's changing whim."

" (Che) morte ogni odio, ogni cosa discioglie."
PULCI. *Morgante Maggiore, XXVII.*, 280.

" Death every hatred, every tie dissolves."

" Muojono le città, muojono i regni ;
Copre i fasti e le pompe arena ed erba ;
E l'uom d'esser mortal par che si sdegni."
TASSO. *Gerusalemme Liberata, XV.*, 20.

" Death is the lot of cities and of States ;
Pomp, luxury, 'neath sand and grass do lie,
Yet man, it seems, is wroth that he must die."

" Muor Giove e l'inno del poeta resta."
CARDUCCI. *Rime Nuove, II., XV.*—" *Dante.*"

" Jove dies, the poet's hymn survives."

" Muova lento a formar passi
Uom, s' è saggio,
Là 've 'l senso a gir conforta."
CHIABRERA. *Canzonette Morali, II.*

" Slow to take steps a man should be,
If he be wise,
When 'tis his feelings point the path."

" Mutar vicende e voglie
D'instabil fortuna è stabil arte."
TESTI. *A Raimondo Montecuccoli.*

" In changing moods and fancies lies
Unstable fortune's only stable art."

" Nata ed elevata io in grembo
Di nascente tirannide, i sostegni
Io ne so tutti. A mille, a mille i servi
Tu troverai, nel lor parlar feroci,
Vili ad oprar, nulli al periglio ; adatti
Solo a tradirti."
ALFIERI. *La Congiura de' Pazzi, Act I., Sc. III.*—(*Bianca.*)

" In the bosom born and bred
Of new born tyranny, full well I know
The props whereon it leans ; a thousand slaves
Thou'lt find, in speech with courage brimming o'er,
In action worthless, and in perilous times
Mere cyphers, only skilled in treachery."

" Natura, d'ogni cosa più possente."
ARIOSTO. *Orlando Furioso, XXV.*, 37.

" Nature whose laws must every power restrain."—(*Hoole.*)

" Natura
È de la lepre aver sempre paura."
ARIOSTO. *Orlando Furioso, XX.*, 91.

" Nature forms the dastard hare to fear."—(*Hoole.*)

"Natura è gran maestra, e mai non erra."

FORTIGUERRA. *Ricciardetto, VIII.*, 20.

"Nature's a mighty teacher, and ne'er errs."

"Natura il fece e poi roppe la stampa."

ARIOSTO. *Orlando Furioso, X.*, 84.

"Nature created him, then broke the mould."

"La Natura
Dopo che questa giovine ha prodotto,
Per disgrazia del mondo il stampo ha rotto."

GOLDONI. *Filosofia ed Amore, Act III., Sc. IV.*—(*Esopo.*)

"Nature, when she had formed this maiden fair,
Destroyed the model, to the world's despair."

"Natura inchina al male, e viene a farsi
L'abito poi difficile a mutarsi."

ARIOSTO. *Orlando Furioso, XXXVI.*, 1.

"Nature inclines to ill, and 'tis not strange
That habits thus acquired are hard to change."

"(E) Natura, onde legge ebbe ogni cosa,
Che pietra e moto in un congiunti vede,
Per un istante si riman pensosa."

PINDEMONTE. *Poesie Varie, Sonetto VII.*—"*Per l'Ebe di Canova.*"

"Nature, whose laws o'er everything hold sway,
When stone and movement thus conjoined she saw,
For one brief moment did all pensive stay."

"Natural ragione è di ciascuno che si nasce, la sua vita, quanto può ajutare e conservare e difendere."

BOCCACCIO. *Il Decameron, Giornata I., Introduzione.*

"It is the natural instinct of every creature that is born, to foster, preserve and defend his own life."

"Nè consiglio d' uom sano Amor riceve."

TASSO. *Gerusalemme Liberata, V.*, 78.

"Ne'er from a man of sense love takes advice."

"Nè contra Dio nè contra i Santi, nè daddovero nè mottegiando si dee mai dire alcuna cosa."

CASA. *Galateo.* (*Opere, Milano*, 1806, *Vol. I., p.* 169.)

"Neither against God nor against the saints should anything ever be said, whether in earnest or in jest."

"Nè cosa alcuna è che adombri più la verità, quanto fa la autorità."

ALBERTI. *Del Principe, Lib. III.*

"Nothing overshadows truth more completely than authority."

"Nè creda mai alcuno stato poter pigliare partiti sicuri; . . . la prudenza consiste in saper cognoscere la qualità degli inconvenienti, e prendere il manco tristo per buono."

MACCHIAVELLI. *Il Principe, Cap. XXI.*

"Do not imagine that any State can hope to conclude a treaty entirely in its favour; prudence is shown by estimating correctly its unfavourable provisions, and by accepting the least adverse as satisfactory."

"Nè credo che un sonetto a masticare,
Quand' anche fusse di quei del Petrarca,
Servisse un pover' uomo a sdigiunare."
FAGIUOLI. *Capitolo IV.*—"*Dialogo tra un Poeta ed Apollo.*"

"Nor do I think a sonnet as repast,
E'en though it be of those that Petrarch penned,
Will help a needy wretch to break his fast."

"Nè del volgo mi cal nè di Fortuna."
PETRARCA. *Sonetto in Vita di M. Laura, LXXVIII.*

"Naught care I for the people, or for fate."

"Nè frate fan cocolle e capo raso."
CAMPANELLA. *Poesie Filosofiche.*—"*Non è Re chi ha Regno.*"

"Monks are not made by cloak and shaven crown."

"Nè i bei versi nè i bei quadri s'improvvisano."
ALGAROTTI. *Lettere sopra la Pittura. A Luigi Crespi,* 8 *Settembre,* 1756.

"It is impossible to improvise either good poetry or fine pictures."

"Nè il corpo nè l'anima è l'uomo, ma il composto, che risultà da tutt' e due."
GELLI. *Capricci del Bottaio, Ragionamento I.*—(*L'Anima.*)

"Neither the body nor the soul is man, but the compound which results from the union of the two."

"Nè il saper troppo, come alcun dir suole,
Ma il poco senno degli assai ignoranti
Fa noi meschini e tutto il mondo tristo."
CAMPANELLA. *Poesie Filosofiche.*—"*A certi Amici.*"

"'Tis not excess of learning, as some say,
But the weak wits of those who nothing know
Make us unhappy, and the whole world bad."

"Nè in prosa è detto nè in rima
Cosa, che non sia stata detta prima."
BERNI. *Orlando Innamorato, LIX.*, 1.

"Neither in prose nor verse we aught can say,
But some one said it long before our day."

"Nè la grandezza giova nè 'l diletto,
Che s'acquista o si tenga con sospetto."
BERNI. *Orlando Innamorato, XXXVII.*, 29.

"Nor power nor pleasure e'er can be enjoyed,
What time they with suspicion are alloyed."

"Nè natura può star contro al costume."
PETRARCA. *Canzoni sopra vari Argomenti, V.*, 111.

"Nature herself 'gainst custom cannot stand."

"Nè, perchè la religione, male intesa e pèggio usata, ha partorito disordine in un regno, se ne ha da inferire che per sè sia dannosa." ALGAROTTI. *Saggio sopra il Gentilesimo.*

"Nor, because religion, ill understood and worse employed, has produced disorder in a State, is it to be inferred that it is of itself injurious."

"Ne' petti umani
Il timore e la speme
Nascono in compagnia, muojono insieme."
METASTASIO. *Didone Abbandonata, Act III., Sc. XIV.*—(*Didone.*)

"Hope and fear
Are born in human breast
Together, and together sink to rest."

"Ne' piccioli suggetti è gran fatica,
Ma qualunque gli esprime ornati, e chiari,
Non picciol frutto del su' ingegno coglie."
RUCELLAI. *Le Api*, 39.

"Great toil is oft by trifling theme entailed,
But whoso clearly sets it forth and well,
No trifling fruit he from his skill doth cull."

"Nè sai tu che se l'ira in giusto petto
Lungamente si coce,
Quanto più tarda fù, tanto più noce?"
GUARINI. *Il Pastor Fido, Act V., Sc. V.*—(*Montano.*)

"Knowest thou not that when in righteous breast
Wrath simmers long,
When it breaks forth at last, 'tis far more strong?"

"Nè sillaba di Dio mai si cancella."
MONTI. *Sonetti sulla Morte di Giuda, III.*

"No syllable of God is e'er annulled."

"Nè un verso v'ha, per quanto suoni e splenda,
Che bello sia, se il fabro non l' emenda."
BETTINELLI. *Le Raccolte, III.*, 21.

"Though brilliant and sonorous, verses ne'er
Are fine, unless the craftsman polish them."

"Necessità, che è la maggiore maestra delle lingue."
GIANNONE. *Autobiografia, Lib. II., XII.*

"Necessity, which is the greatest teacher of languages."

"Necessità d'amor legge non have."
GUARINI. *Il Pastor Fido, Act III., Sc. III.*—(*Mirtillo.*)

"Love's need no laws doth recognise."

"Nei partiti che si pigliano per necessità essere superfluo il fare scusazione."
GUICCIARDINI. *Istoria d' Italia, Lib. XVII.* (*Ed. Milano*, 1803, *Vol. VIII., p.* 62.)

"It is superfluous to offer excuses for decisions which are arrived at under compulsion of necessity."

"Nel materno amore
Più crescon gli anni e meno invecchia il core."
FUSINATO. *Ad una Madre.*

"With a mother's love,
As the years grow, the heart doth younger prove."

"Nel mezzo del cammin di nostra vita
Mi ritrovai per una selva oscura,
Che la diritta via era smarrita." DANTE. *Inferno, I.*, 1.

"Upon the journey of my life midway,
I found myself within a darkling wood,
Where from the straight path I had gone astray."
—(*J. I. Minchin.*)

"Nel militare, il superiore ha sempre ragione, ma specialissimamente poi quando ha torto. Là è una massima però di cui l'inferiore deve ricordarsi sempre, e il superiore mai."
FAMBRI. *Il Caporale di Settimana, Act III., Sc. XIII.*
—(*Capitano Terremoto.*)

"In the army the superior is always right, but especially in those cases where he is wrong. This, however, is a maxim which the inferior should always remember, and the superior always forget."

"Nel mondo
O virtù non si trova,
O è sol virtù quel che diletta e giova."
METASTASIO. *Didone Abbandonata, Act I., Sc. VII.*—(*Jarba.*)

"Virtue is, in the world,
An undiscovered treasure,
Or that alone is virtue which gives pleasure."

"(Così) nel mondo
Sua ventura ha ciascun dal dì che nasce."
PETRARCA. *Sonetto in Morte di M. Laura, XXXV.*

"So in the world to each is meted out
His fortune from the day that he is born."

"È ver quel che si dice
Il ben e 'l mal comincia nelle fasce."
RUCELLAI. *L'Oreste, Act IV.*—(*Coro.*)

"Truly the proverb says
That in the cradle good and ill begin."

"O forse erra del vero,
Mirando all' altrui sorte, il mio pensiero:
Forse in qual forma, in quale
Stato che sia, dentro covile o cuna,
E funesto a chi nasce il dì natale."
LEOPARDI. *Canto Notturno di un Pastor.*

"My thought, it may be, strays
From truth, as I on others' fortunes gaze:
Perchance, whate'er its state,
Whate'er its form, in cradle or in lair,
The day of birth to each brings evil fate."

"Nel terren morvido
Ogni ferraccio vi si ficca dentro."
CECCHI. *Le Pellegrine, Act III., Sc. VII.*

"When the ground is soft
It may be worked with any kind of tool."

"Nell' onde solca, e nell' arene semina
E 'l vago vento spera in rete accogliere
Chi sue speranze fonda in cor di femina."
SANNAZARO. *Arcadia, Ecloga VIII.*—(*Eugenio.*)

"He ploughs the waves and sows on sandy ground,
And strives the wandering breeze in nets to bind,
Who on a woman's heart his hopes doth found."

"Nella camera de' suoi pensieri sè medesimo riprendere dee e piangere li suoi difetti, e non palese." DANTE. *Convito, I., Cap. II.*

"It is within the chamber of our thoughts that we should administer reproof to ourselves and deplore our failings, and not openly."

"Nella chiesa
Co' santi, ed in taverna co' ghiottoni."
DANTE. *Inferno, XXII.*, 14.

"To the church
Saints only, and to taverns sots belong."—(*J. I. Minchin.*)

"Nella fine il mondo paga ciascuno della sua fatica."
SACCHETTI. *Novella CXCIII.*

"In the end the world pays every one for his toil."

"Nella massa de' sudditi consiste
Regio poter, nè rè sanz' essi esiste."
CASTI. *Gli Animali Parlanti, XVI.*, 16.

"In host of subjects lies the kingly power;
Without them, never throne can last an hour."

"Nelle facoltà operative, si morali come fisiche, ognuno ha una misura. . . . Gli sforzi di fatica son cattivo negozio."
MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XXII.* (*Ed.* 1867, *Vol. II., p.* 74.)

"In the operative faculties, moral as well as physical, every man has his measure. Any overstraining of them is unsound business."

"Nelle rivoluzioni, più che in ogni altra cosa, l'armonia è condizione essenziale del moto."
MAZZINI. *Della Libertà in Italia, Art. I., Cap. III.* (*Scritti Editi, Vol. I., p.* 185.)

"In revolutions, more than in anything else, harmony is an essential condition of movement."

"Nello stato sociale nessun bisogno è più grande che quello di chiacchierare, mezzo principalissimo di passare il tempo, ch' è una delle prime necessità della vita." LEOPARDI. *Pensieri, VIII.*

"In the social state there is no more imperious need than that of gossiping, the principal means of passing the time, which is one of the first necessities of life."

"Nessun bene si può avere al mondo, che non sia accompagnato da mali della stessa misura." LEOPARDI. *Pensieri, II.*

"There can be no good thing in this world which is not accompanied by an equal measure of evil."

"Nessun maggior dolore
Che ricordarsi de tempo felice
Nella miseria." DANTE. *Inferno, V.*, 121.

"There is no greater grief
Than to remember us of happy time
In misery."—(*J. I. Minchin.*)

"Oh che gentile
Scongiuro ha ritrovato questo sciocco
Di rammentarmi la mia giovanezza,
Il ben passato e la presente noia!"
TASSO. *Aminta, Act II., Sc. II.*—(*Dafne.*)

"Oh what sweet
Enchantment hath this foolish person found
To bring back to my mind my youthful days,
The good long vanished and the present pain!"

"Che non ha doglia il misero maggiore
Che ricordar la gioia entro il dolore."
MARINI. *L'Adone, XIV.*, 192.

"No greater pain can the unhappy know
Than thought of pleasure past 'midst present woe."

"(E) fa ch' io perda, pria che 'l duol m'uccida,
La memoria del ben, se il ben perdei."
FILICAJA. *Sonetto XXXIV.*

"Grant that I lose, e'er sorrow on me fall,
The memory of the blessings I have lost."

"Rimembrar il ben perduto
Fa più meschino lo presente stato."
FORTIGUERRA. *Ricciardetto, XI.*, 83.

"The memory of the blessings we have lost
Doth make our present state more pitiful."

"Stette e dei dì che furono
L' assalse il sovvenir." MANZONI. *Il Cinque Maggio.*

"So stood he, by the memory assailed
Of days gone by."

"Nessuna arte e nessuna scienza considera i particolari, perciocchè, essendo infiniti, non si possono sapere."
VARCHI. *L'Ercolano, Quesito VII.* (*Opere, Milano*, 1804, *Vol. VII., p.* 85.)

"No art and no science condescends to particulars, because, being infinite, it is impossible that they should be known."

"Nessuna donna è mai padrona interamente de se medesima. Fanciulla, è soggetta ai genitori. Moglie, è soggetta al marito. Vedova, è soggetta ai riguardi e alle convenienze del mondo."
CAPACELLI. *Il Ciarlatore Maldicente, Act II., Sc. VI.*—(*Clorinda.*)

"No woman is ever entirely her own mistress. As a girl she is subject to her parents. As a wife she is subject to her husband. As a widow she is subject to the opinions and the conventions of society."

"Nessuna potenza et appulso naturale è senza gran ragione."
BRUNO. *Gli Eroici Furori, Part II., Dialogo IV.*—(*Severino.*)

"No natural faculty or impulse exists without excellent reason."

"Nessuna professione è si sterile come quella delle lettere."
LEOPARDI. *Pensieri, XXIX.*

"No profession is so barren as that of letters."

"Nessuna qualità umana è più intollerabile nella vita ordinaria, nè in fatti tollerata meno, che l' intolleranza."
LEOPARDI. *Pensieri, XXXVIII.*

"No human failing is more intolerable in ordinary life, or is in fact less tolerated, than intolerance."

"(Che) nessuna scienza
Senz' ammaestratura
Non saglie in grande altura
Per proprio sentimento."
GUINICELLI. *Canzone.* (*Poeti del Primo Secolo, Firenze*, 1816, *Vol. I., p.* 83.)

"For naught that we call science,
If there be none to teach,
Can by its own endeavours
The highest summit reach."

"Nessuno conosce peggio i servitori suoi, che 'l padrone."
GUICCIARDINI. *Più Consigli et Avvertimenti, CXLVI.*

"No one knows less about his servants than their master."

"Nessuno è più ch' un uom, sia chi si vuole:
Ognun può dire a suo modo parole."
BERNI. *Orlando Innamorato, XVII.*, 22.

"Whoe'er he be, none more than human deem,
And each may speak as good to him doth seem."

"Nessuno sa quel sia, che termin abbia
La divina pietà verso di noi;
Perchè ella è immensa, e men si può peccare
Di quello ch' ella possa perdonare."
FORTIGUERRA. *Ricciardetto, XX.*, 107.

"None knows how deep, how far beyond all bounds
The pity that by God on man is showered;
For 'tis immeasurable, and its power
To pardon far exceeds our power to sin."

"Niega agli afflitti aita
Chi dubbiosa la porge."
METASTASIO. *Ezio, Act II., Sc. VII.*—(*Fulvia.*)

"He to th' afflicted aid denies
Who renders doubtful aid."

"Niente è più pericoloso quanto il darci a uno studio contrario alla naturale disposizione del nostro ingegno."

BETTINELLI. *Saggio sull' Eloquenza, Cap. VI.*

"There is nothing more dangerous than giving oneself up to a study which is in opposition to the natural inclination of the mind."

"Nissuno stato pubblico può godersi la quieta, nè ribattere l'injurie, nè diffendere le leggi, la religione e la libertà senza arme."

MONTECUCCOLI. *Memorie, Lib. I., XLIV.* (*Ed. Colonia*, 1704, *p.* 55.)

"No State can enjoy tranquillity, nor repel hostile attacks, nor defend its laws, its religion and its liberty, unless it be armed."

"Niun giammai fuggir debbe il consiglio."

MARCO GUAZZO. *Errori d'Amore, Act I.*—(*Filarco.*)

"None ever has the right to flee advice."

"Niuno dee essere in una medesima cosa avvocato e giudice."

FRA BARTOLOMMEO DA SAN CONCORDIO. *Giunta agli Ammaestramenti degli Antichi, CLXV.*

"It is not right that any one should be advocate and judge in the same case."

"Niuno più facilmente inganna gli altri che chi è solito, e ha fama di mai non gli ingannare."

GUICCIARDINI. *Istoria d'Italia, Lib. VI.* (*Ed. Milano*, 1803, *Vol. III., p.* 181.)

"No one finds it easier to deceive others than he who has neither the habit nor the reputation of deceiving."

"Nobiltà poco si prezza,
E men virtù, s' è non v' ancor ricchezza."

ARIOSTO. *Orlando Furioso, XLIV.*, 36.

"The boast of blood but little can avail,
And virtue less, when large possessions fail."—(*Hoole.*)

"(Che) nodo mai si forte non si stringe
Che sciolto e rotto a lungo andar non sia."

FORTIGUERRA. *Ricciardetto, XX.*, 25.

"For never shall so firm a knot be tied
But at the last shall burst and broken be."

"Noi morirem, nè invidia avremo ai vivi;
Noi morirem, ma non morremo inulti."

TASSO. *Gerusalemme Liberata, II.*, 86.

"We die, yet should not envy those that live;
We die, yet should we not die unavenged."

"Noi non abbiamo potere di mutar le usanze a nostro senno, ma il tempo le crea, e consumale altresì il tempo."

CASA. *Galateo.* (*Opere, Milano*, 1806, *Vol. I., p.* 249.)

"We have no power to change the usages of the world according to our fancy. Time creates them, and time in like manner destroys them."

"Noi sarem, veggo, in un sacco due volpe."

PULCI. *Morgante Maggiore, XXV.*, 61.

"We shall be like two foxes in one sack."

"Noi soli a noi stessi
Fabbri siam pur de le miserie nostre."

GUARINI. *Il Pastor Fido, Act IV., Sc. V.*—(*Nicandro.*)

"We only for ourselves
Are of our sorrows the artificers."

"Non ha il maggior inimico l'huomo, che se stesso: per che quasi tutti i mali, pericoli e travagli superflui che ha, non procedono da altro che dalla sua troppa cupidità."

GUICCIARDINI. *Più Consigli et Avvertimenti, CII.*

"Man has no greater enemy than himself; for almost all the misfortunes, dangers and unnecessary labours which fall to his lot have no other origin than his own excessive greed."

"Noi vogliamo ch' egli perfezioni la natura, e parli come meglio devrebbono e potrebbono le genti."

MURATORI. *La Perfetta Poesia, Lib. II., Cap. VI.*

"We look to the poet to put the finishing touch to nature, and to speak to us with all the eloquence of which humanity is capable."

"Nol tel credo. Convincer ti potrei.
Scommetteresti? Nò, ma giurerei." PANANTI. *Epigrammi.*

"We don't believe you. I'll convince you both.
You'll bet about it? No, I'll take my oath."

"Non ancora uman pensiero
Nel futuro il vol portò:
Per interpreti del fato
Sol gli eventi il ciel donò."

METASTASIO. *Giustino, Act III., Sc. VI.*—(*Coro.*)

"Not yet can man's intelligence
Into the future wing its flight;
Th' event alone doth Heaven permit
On Fate's intentions to throw light."

"Non bisogna la morte,
Ch' a stringer nobil core
Prima basta la fede, e poi l'amore."

TASSO. *Aminta, Act III.*—(*Coro.*)

"There is no need of death
The noble heart to move,
For faith suffices first, and after, love."

"Non c'è di noi qualcuno ai lupi eguale,
Cui non mancan pretesti ed argomenti
Per molestare e deboli e innocenti?"

MELI. *Favole.*—"*Il Lupo e l'Agnello.*"

"Is none amongst us like the wolves, who ne'er
Pretexts and arguments in vain shall seek
For harassing the innocent and weak?"

"Non c'è scusa, il fatto accusa." GUADAGNOLI. *Il Cadetto Militare.*

"Please no excuses, the fact accuses."

"Non combattete mai con la religione . . . perchè questo obbietto ha troppo forza nella mente de gl' huomini."

GUICCIARDINI. *Più Consigli et Avvertimenti, XCVIII.*

"Never attempt to combat the religious sentiment, for it is too strong a force in men's minds."

"Non conosce la pace, e non l'estima,
Chi provato non ha la guerra prima."

ARIOSTO. *Orlando Furioso, XXXI.*, 2.

"And he who never war's destruction knows,
Can prize not peace, or aught that peace bestows."—(*Hoole.*)

"Non conoscendo Dio, come mai puoi
Vantarti di dottrina? essendo cieco,
De' colori esser giudice tu vuoi." PASSERONI. *Rime, Capitolo III.*

"Thou know'st not God; how, then, canst reason find
To vaunt thy doctrine? 'tis as though thou 'dst claim
To be a judge of colours, being blind."

"Non copre abito vil la nobil luce,
E quanto è in lei d'altero e di gentile;
E fuor la maestà regia traluce
Per gli atti ancor dell' esercizio umile."

TASSO. *Gerusalemme Liberata, VII.*, 18.

"Her bearing proud, that speaks the royal line
Of ancestors, no sordid garb can mask;
And aye the queenly majesty doth shine
Through the performance of her humble task."

"Non crediate che sia maggiore sdegno,
Che quel di donna quando è dispreggiata."

BERNI. *Orlando Innamorato, IX.*, 23.

"Think not that aught the fury can surpass
Of woman, when she feels that she is scorned."

"Non crepa un asino
Che sià padrone
D'andare al Diavolo
Senza inscrizione."

GIUSTI. *Mementomo, St. II.*

"There dies not an ass
But is forced, willy nilly,
To the devil to go
With some epitaph silly."

"Non d'amistà congiunto, nè di sangue
A persona del mondo; a infami schiavi
Non libero signor; primo di tutti
E minor di ciascuno."

ALFIERI. *Timoleone, Act III., Sc. IV.*—(*Timoleone.*)

"Bound by no ties of friendship or of blood
To any in the world; to shameful slaves
A fettered lord; of all mankind the first,
Yet less than each."

"Non dee guerra co' morti aver chi vive."
TASSO. *Gerusalemme Liberata, XIII.*, 39.

"Not rightly wars the living with the dead."

"Oltra il rogo non vive ira nemica."
MONTI. *In Morte di Ugo Basseville, I.*, 49.

"No angry feelings last beyond the grave."

"Non doni legge al medico il languente."
CAMPANELLA. *Poesie Filosofiche. Dispregio della Morte, Canzone IV., Mad. I.*

"'Tis not the patient's part to treat the leech."

"Non è animale piu difficile a conoscere che l'uomo."
SALVIATI. *La Spina, Act III., Sc. III.—(Bernabò.)*

"There is no animal more difficult to understand than man."

"(Che) non è ben se da ben non è nato."
GUITTONE D'AREZZO. *Canzone II.*

"There is no good that is not born of good."

"Non è cor si superbo o si rubello,
Che non si pieghi e non s'inchini al bello."
MARINI. *L'Adone, XI.*, 38.

"A heart so proud, so wilful ne'er we see,
But to the beautiful will bow the knee."

"Non è cosa alcuna che impedisca più la ragione e 'l discorso dell' uomo, che fa l'ira."
GELLI. *Capricci del Bottaio, Ragionamento I.—(L'Anima.)*

"There is no greater impediment to the reasoning powers and the speech of man, than anger."

"Non è cosa alcuna in questo mondo, la quale sia stata divisa più giustamente dalla Natura che il cervello."
GELLI. *La Circe, Dialogo IX.—(Ulisse.)*

"There is nothing in this world which Nature has distributed more equitably than brains."

"Non è cosa che voglia tutta la diligenza dell' uomo e che meno patisca gli errori, etiandio piccoli, quanto fa la guerra."
LOTTINI. *Avvedimenti Civili*, 498.

"There is nothing which so calls for men's closest attention, and so seldom pardons a mistake, however small, as war."

"Non è di chi comanda
Tutto l'onor della vittoria."
GOLDONI. *Gustavo Vasa, Act I., Sc. VI.—(Learco.)*

"Not to the chief alone
Falls all the glory of the victory."

"Non è differenza da i grandi, a gli uomini privati, mentre che dormono." LOTTINI. *Avvedimenti Civili*, 18.

"There is no difference between the noble and the shopkeeper, while they are asleep."

"Non è furto d'Amor tanto sicuro,
Nè di tanta finezza,
Quanto quel che s'asconde
Sotto 'l vel d'honestate."
GUARINI. *Il Pastor Fido, Act III., Sc. V.*—(*Corisca.*)

"None of Love's thefts is more securely hid,
Nor wrought so cunningly,
As that which hides itself
Beneath the veil of honour."

"Non è il mele senza le mosche."
MACCHIAVELLI. *La Mandragola, Act III.*—(*Fra Timoteo.*)

"You cannot have the honey without the flies."

"Non è il mondan rumore altro ch' un fiato
Di vento ch' or vien quinci ed or vien quindi,
E muta nome per chè muta lato."
DANTE. *Purgatorio, XI.*, 100.

"Mundane renown is but a breath forlorn
Of wind that cometh now from here, now there,
Named various from the quarter whence 'tis born."
—(*J. I. Minchin.*)

"Non è in corpo storto animo dritto."
ZIPOLI. *Malmantile Racquistato, III.*, 66.

"In crooked body ne'er right mind is seen."

"Non è la via di dominar, se vuoi
Por l'arme in mano a chi può più di noi."
ARIOSTO. *Orlando Furioso, XX.*, 52.

"'Tis not the path of empire thus to arm
The hand that hath more power than we to harm."

"Non è mai alcuna cosa si disperata, che non vi sia qualche via di poterne sperare."
MACCHIAVELLI. *La Mandragola, Act I.*—(*Callimaco.*)

"Nothing is ever so desperate but we may find therein some ground for hope."

"Non è mai di conforto,
A chi oppresso è da mali, un mal di meno."
ZENO. *Scipione, Act I., Sc. VIII.*—(*Lucejo.*)

"An ill the less
Brings no relief to one crushed down with ills."

"Non è nato l'uomo per vivere dormendo, ma per vivere faccendo."
PANDOLFINI. *Del Governo della Famiglia.* (*Ed. Milano*, 1802, *p.* 92.)

"Man is not born to live sleeping, but to live working."

"Non è nel mondo cosa alcuna eterna;
Fortuna vuol così, che se ne abbella,
Acciochè il suo poter più si discerna."

MACCHIAVELLI. *Capitolo di Fortuna.*

"Naught is eternal on the earth below;
And Fortune doth in constant change delight,
So that her power she may more plainly show."

"Non è sana ogni gioia;
Nè mal ciò che v'annoia.
Quello è vero gioire,
Che nasce da virtù dopo il soffrire."

GUARINI. *Il Pastor Fido, Act V.—(Coro.)*

"Not all that gives us joy is just,
Nor all things evil that disgust.
That only true enjoyment brings
Which, after pain, from virtue springs."

"Non è sempre d'accordo il labbro e il core."

METASTASIO. *Siroe, Act I., Sc. VI.—(Siroe.)*

"Not always do the lips and heart accord."

"Non è si duro cor che lagrimando,
Pregando, amando talor non si smova;
Nè si freddo voler, che non si scalde."

PETRARCA. *Sonetto in Vita di M. Laura, CCVI.*

"There is no heart so hard but that by tears
And prayers and love it may at last be moved;
Nor will so cold but may at last take fire."

"Non è ver che sia contento
Il veder nel suo tormento
Più d'un ciglio lagrimar;
Che l'esempio del dolore
E un stimulo maggiore
Che richiama a sospirar."

METASTASIO. *Artaserse, Act III., Sc. VI.—(Semira.)*

"'Tis false that we can happy be
In others' torment, when we see
The tears that stream from countless eyes;
For from the sight of others' sorrow
Only a sharper spur we borrow
To blend with theirs our tears and sighs."

"Non far altrui quel, che patir non vuoi."

ARIOSTO. *Orlando Furioso, XXVIII., 82.*

"Do not to others what ye would not suffer."

"Non fu malattia mai senza ricetta:
La Natura l'ha fatte tutte due;
Ella imbratta le cose, ella le netta."

BERNI. *Capitolo secondo della Peste.*

"Ne'er sickness without remedy was seen:
Nature both one and th' other hath produced;
'Tis she that soileth, she that maketh clean."

" Non ha grado amor superlativo,
Ed infinito è quel che fin ci pare :
Non è principio ancor del cominciare."

BERNI. *Orlando Innamorato, XII.*, 10.

" For love hath no superlative degree,
And infinite is that which end we think :
'Tis not of the beginning e'en the brink."

" Non hanno gli huomini maggior nimico che la troppa prosperità, perchè gli fa impotenti di se medesimi, licentiosi et arditi al male, e cupidi di turbare il ben proprio con cose nuove."

SANSOVINO. *Concetti Politici, CCLXI.*

" Men have no greater enemy than excessive prosperity, for it destroys their mastery over themselves and makes them licentious and vicious, with a hankering after novelties destructive of their own well-being."

" Non i titoli illustrano gli uomini, ma gli uomini i titoli."

MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, III.*, 38.

" It is not titles that make men illustrious, but men titles."

" Non il bene particolare ma il bene comune è quello che fa grandi le città."

MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, II.*, 2.

" It is not the well-being of the individual, but the well-being of the community which makes States great."

" Non isperati mai veder lo cielo :
I' vengo per menarvi all' altra riva,
Nelle tenebre eterne in caldo e 'n gielo."

DANTE. *Inferno, III.*, 85.

" Hope not again to see the sky so fair.
I come to take ye to the other side,
To shade eterne of heat and freezing there."—(*J. I. Minchin.*)

" (Ma) non l'istessa han sempre i falli stessi
Velenosa sorgente."

METASTASIO. *Nitteti, Act III., Sc. I.*—(*Nitteti.*)

" Not always from the self-same poisonous source
The self-same faults arise."

" Non manca
A femmina leggiera
La ragion d'esser folle."

GOLDONI. *Oronte, Act II., Sc. XII.*—(*Oronte.*)

" A frivolous woman never fails to find
Good reason for her folly."

" Non mente il cielo, è ver, quando favella,
Ma a chi capire il suo linguaggio è dato ? "

GOLDONI. *Artemisia, Act III., Sc. X.*—(*Talete.*)

" The heavens, when they speak, lie not, 'tis true,
But who is he can understand their speech ? "

"Non perde chi perde, perde chi vuol rifare."
MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XXVIII.* (*Ed.* 1867, *Vol. II., p.* 281.)

"He does not lose who loses, he loses who wishes to win back."

"Non perde e non vince uom che non giostra."
GASPARA STAMPA. *Rime, Sonetto CCX.*

"He loses not, nor wins, who never jousts."

"Non falla chi non fa, dice il dettato."
FAGIUOLI. *Capitolo III.*—"*L'Autore al suo Figliuolo.*"

"He fails not who attempts not, says the saw."

"Non perder tempo chi cerca aver fama,
O voglia acquistar grazia di sua dama."
GIOVANNI FIORENTINO. *Il Pecorone, Giornata X., Novella II.*

"Lose thou no time that seek'st to garner fame,
Or wouldst deserve the favour of thy dame."

"Non può essere superiore di consigli, chi è inferiore di costumi."
DIVIZIO DA BIBBIENA. *La Calandria, Act I., Sc. II.*—(*Polinico.*)

"He cannot be the better in counsels who is the worse in morals."

"Non può il vitello, e vuol che porti il bue."
DIVIZIO DA BIBBIENA. *La Calandria, Act I., Sc. II.*—(*Fesserio.*)

"He cannot manage the calf, and wants to carry the ox."

"Non può sempre
L'arco teso tenersi, e talor fiacca." GOZZI. *Sermoni, XI.*

"Keep not the bow
For ever strung, or, in the end, 'twill break."

"(Che) non pur per cittadi, e per castella,
Ma per tuguri ancora, e per fenili
Spesso si trovan gl' uomini gentili."
ARIOSTO. *Orlando Furioso, XIV.*, 62.

"For not alone
In towns and courts are courteous manners known;
Full oft in wilds, beneath the lonely shed,
Of Nature's sons are social virtues bred."—(*Hoole.*)

"(Fama di loro il mondo esser non lassa:
Misericordia e giustizia gli sdegna.)
Non ragioniam di lor, ma guarda e passa."
DANTE. *Inferno, III.*, 49.

"Report of them the world can never know,
Mercy and justice only can despise.
Speak not about them; look, and onwards go."
—(*J. I. Minchin.*)

"Non ritrova un' alma forte
Che temer nell' ore estreme;
La viltà di chi lo teme
Fa terribile il morir."

METASTASIO. *Adriano, Act III., Sc. VI.*—(*Osroa.*)

"The noble soul doth nothing find
To fear when his last hour draws nigh;
The baseness of the coward's heart
Doth make it terrible to die."

"(Che) non s'acquista libertà per piangere;
E tanto è miser l'uom, quant' ei si reputa."

SANNAZARO. *Arcadia, Ecloga VIII.*—(*Eugenio.*)

"For liberty may not be bought by tears;
And as he deems himself, so man is wretched."

"Non s' esce illesi mai dalle battaglie tra il core e la volontà."

MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. II.* (*Ed.* 1867, *Vol. I., p.* 37.)

"None ever come unscathed out of a conflict between the heart and the will."

"Non sempre gli uomini savi discernono o giudicano perfettamente; bisogna che spesso si dimostrino segni della debolezza dall' intelletto umano."

GUICCIARDINI. *Istoria d'Italia, Lib. I.* (*Milan*, 1803, *Vol. I., p.* 19.)

"Even the wisest of men do not always show perfect discernment or judgment; they are bound often to show signs of the infirmity of the human intellect."

"Non sempre la pace è da reputare utile e salutifera, ma solo quella che reca seco lunghissima quiete e senza radice d'inganno."

POGGIO. *Istoria Fiorentina, Lib. VI.* (*Ed. Fiorenza*, 1598, *p.* 174.)

"Not every peace is to be reputed useful and salutary, but that only which brings with it prolonged tranquillity, without any root of deception."

"Non sempre per il rimovere delle cagioni si rimuovono gli effetti, i quali da quelle hanno avuto la prima origine."

GUICCIARDINI. *Istoria d'Italia, Lib. I.* (*Ed. Milan*, 1803, *Vol. I., p.* 29.)

"Not always by the removal of the causes do we remove the effects which sprung in the first instance from those causes."

"Non si appartiene al cieco il dar giudizio de' colori."

GELLI. *La Circe, Dialogo X.*—(*Ulisse.*)

"It is not the province of the blind to venture an opinion on colours."

"Non si commetta al mar chi teme il vento."

METASTASIO. *Siroe, Act I., Sc. XVII.*—(*Medarse.*)

"Trust not the ocean, ye who fear the wind."

"Non si conosce la virtù perfetta,
Se non quando fortuna ne saetta."
BERNI. *Orlando Innamorato, XXXI.*, 32.

"Never a man unblemished virtue shows,
Save when he is the butt of fortune's blows."

"Non si dice quattro, se non è nel sacco."
SOGRAFI. *Olivo e Pasquale, Act II., Sc. VI.*—(*Campagnola.*)

"We won't say four, till we have them in the bag."

"Non si può chiamar promessa quella
Che sia fatta da l'uom contra sua voglia."
TRISSINO. *Italia Liberata da' Goti, Lib. X.*—(*Ed. Parigi*, 1729, *Vol. II., p.* 6.)

"That cannot truly be a promise called,
When a man promises against his will."

"Non si puote errare a lasciare stare le cose altrui."
SACCHETTI. *Novella CXLVI.*

"We cannot be wrong in leaving other people's business alone."

"Non si vince amor, se non fuggendo."
BEMBO. *Sonetto LIX.*

"Love, save by flight, may not be overcome."

"Ne le guerre d'Amor (proverbio è trito,)
Vince chi fugge, e non chi si cimenta."
FORTIGUERRA. *Ricciardetto, XXVIII.*, 27.

"In love's engagements (sure the proverb 's trite)
He wins who flies, not he who stays to fight."

"Non sien le genti ancor troppo sicure
A giudicar, si come quei chi stima
Le biade in campo pria che sien mature."
DANTE. *Paradiso, XIII.*, 130.

"Let not the people think themselves elected
To judge like one who counteth on the corn
Within his field ere it be ripe."—(*J. I. Minchin.*)

"Non so a ch' effetto
L'uom si metta a periglio, e si tormenti
Per riportarne una vittoria poi,
Che giovi al vinto, e il vincitore annoi."
ARIOSTO. *Orlando Furioso, XX.*, 124.

"I know not who, Zerbino made reply,
For such a conquest would the combat try,
Where, courting danger with unfruitful pains,
The victor loses while the vanquished gains."—(*Hoole.*)

"Non son meno fratelli e il buono e il rio;
E il padre commun di tutti è Dio."
FIACCHI. *Favole, XIX.*—"*La Pesce, la Lontra, la Tortora e il Falcone.*"

"The good and bad are brothers none the less,
And God our common Father we confess."

"Non spegnerà il suo seme
Chi fà crescer altrui."

GUARINI. *Il Pastor Fido, Act I., Sc. IV.*—(*Montano.*)

"His own crops he shall not uproot
That maketh others' crops to grow."

"(Che) non torri superbi e forti mura,
Non larghe fosse, non fiumi vicini
Fan da' nimici una città sicura,
Ma la fede e il valor de' cittadini."

FORTIGUERRA. *Ricciardetto, VIII.*, 17.

"Not frowning battlement nor lofty tower,
Not trenches wide nor river running by
Shall save a city from her foeman's power,
But her sons' valour and fidelity."

"Non v' accorgete voi, che noi siam vermi
Nati a formar l'angelica farfalla,
Che vola alla giustizia senza schermi?"

DANTE. *Purgatorio, X.*, 124.

"That we are worms have ye not yet perceived,
Born but to form the angelic butterfly
That soareth up to judgment unreprieved?"
—(*J. I. Minchin.*)

"Non v' ha si sciocco sonator di lira,
Che un più sciocco non trovi, che l'ammira."

BETTINELLI. *Le Raccolte, II.*, 6.

"There 's not so big a fool that twangs the lyre,
But he shall find a bigger to admire."

"Non ver legnaggio fa sangue, ma core,
Nè vero pregio poder, ma virtute."

GUITTONE D'AREZZO. *Canzone XXII.*

"Not blood but heart doth noble lineage make;
True worth in virtue lies and not in power."

"Non vi ha cosa che rechi maggior ornamento al Prencipe, che l'haver buoni officiali."

STEFANO GUAZZO. *Dialoghi Piacevoli. De' Magistrati.* (*Ed. Piacenza*, 1587, *p.* 117.)

"There is nothing that adds more lustre to a prince than having efficient officers."

"Non vi vieto per questo (ch' avrei torto)
Che vi lasciate amar; che senza amante
Sareste come inculta vite in orto,
Che non ha palo, ove s'appoggi, o piante."

ARIOSTO. *Orlando Furioso, X.*, 9.

"Yet think not that my verse forbids to love;
Such thoughts far distant from your bard remove!
The lonely maid is like the vine that knows
No friendly elm with tendrils to enclose,
But creeps neglected."—(*Hoole.*)

"Non vien si tardì il mal che non sia presto."
BERNI. *Orlando Innamorato, XLIII.*, 5.
"Mishaps
How late soe'er they come, come aye too soon."

"Non vive uom saggio e forte
Di vita mai, nè muor giammai di morte."
FILICAJA. *Canzone XIV.*
"The man that 's strong and wise
Lives not of life, nor e'er of death he dies."

"Nudo l'uomo soletto usciva a fronte
Della natura.
Nudo si, ma pensante." ZANELLA. *L'Industria.*
"Man naked and alone did issue forth
From Nature's forehead.
Naked, yes, but with thought endowed."

"Null' al mondo è, che non possano i versi."
PETRARCA. *Sestina in Vita di M. Laura, VIII.*
"Naught in this world defies the power of song."

"Che il vero condito in molli versi
I più schivi allettando, ha persuaso."
TASSO. *Gerusalemme Liberata, I.*, 3.
"For truth that is in flowing verse concealed
Allures the most obdurate, and persuades."

"Nulla è più raro al mondo che una persona abitualmente sopportabile."
LEOPARDI. *Pensieri, LXXVI.*
"There is nothing rarer in the world than a person who is never insupportable."

"Nulla in sue carte uom saggio antica o nova
Medicina ave, che d'Amor n'affide,
Ver cui sol lontananza ed obblio giova." CASA. *Sonetto LIII.*
"Ne'er in his books did sage a charm discover,
Or new or old, 'gainst Love's assaults; alone
Forgetfulness and distance cure the lover."

"(Conciosia cosa che) nulla si truovi si santo e si perfetto, che disputando non si possa tirarlo in mala parte, ne niuna cosa si giusta e si laudabile, che possa fuggire le calunnie de tristi, la malignità de cattivi interpreti."
POGGIO. *Istoria Fiorentina, Lib. VI.* (*Ed. Fiorenza*, 1598, *p.* 177.)
"Seeing that there is nothing so holy and so perfect, but may in discussion be given an appearance of evil, nor anything so just and so praiseworthy as to escape the slanders of the wicked, or the malignity of hostile interpreters."

"Nuovo augelletto due o tre aspetta;
Ma dinanzi dagli occhi de' pennuti
Rete si spiega indarno o si saetta."
DANTE. *Purgatorio, XXXI.*, 61.
"The new fledged birdling twice or thrice delayed;
But in the eyes of the full-feathered bird
In vain the net is cast, in vain 'tis laid."—(*J. I. Minchin.*)

"O bene, o mal, che la fama ci apporti,
Signor, di sempre accrescere ha in usanza."

ARIOSTO. *Orlando Furioso, XXXVIII.*, 42.

"When fame, O monarch! good or evil tells,
Evil or good beyond the truth she swells."—(*Hoole.*)

"O che lieve è ingannar chi s' assecura!"

PETRARCA. *Sonetto in Vita di M. Laura, XLIII.*

"Who naught suspects is easily deceived."

"O ciechi, il tanto affaticar che giova?
Tutti tornate alla gran madre antica,
E 'l nome vostro appena si ritrova."

PETRARCA. *Trionfo della Morte, I.*, 88.

"Ye blind, what boots it thus to toil and slave?
Ye all must to great Mother Earth return,
And e'en your names shall scarce survive the grave."

"O coronate teste,
Chi per Dio sorge, di cader non tema."

CHIABRERA. *Sonetti, LXVI.*

"O ye crownèd heads,
Who rises by God's help, need fear no fall."

"O de gli uomini inferma e instabil mente,
Come siam presti a variar disegno!
Tutti i pensier mutiamo facilmente;
Più quei, che nascon d'amoroso sdegno."

ARIOSTO. *Orlando Furioso, XXIX.*, 1.

"Behold the state of man's unstable mind,
Still prone to change with every changing wind!
All our resolves are weak, but weakest prove
Where sprung from sense of disappointed love."—(*Hoole.*)

"O del latino
Stipite trionfal figli maggiori,
Non de' vinti è peggior sempre il destino."

ZANELLA. *Per le lapidi poste in Parigi sulle case già abitate da Goldoni e da Manin.*

"O ye, the first
Offshoot of the victorious Latin stock,
Not always is the vanquished's fate the worst."

"O dignitosa coscienza et netta,
Come t' è picciol fallo amaro morso!"

DANTE. *Purgatorio, III.*, 8.

"O conscience honourably pure, to thee
How is a little fault most bitterly shrived!"—(*J. I. Minchin.*)

"O donne, donne, cervelli di vento,
Se l'uom per voi non vigilasse attento!"

ZANELLA. *Il Piccolo Calabrese.*

"O woman, woman, brains as light as air,
Watched not man for you with unceasing care!"

"O gran contrasto in giovenil pensiero
Desir di laude, ed impeto d'Amore.
Nè chi più vaglia, ancor si trova il vero;
Che resta or questa or quel superiore."

ARIOSTO. *Orlando Furioso, XXV.*, 1.

"The thirst of honour and the force of love
Eternal strife in youthful bosom move:
Nor yet is known which most inclines the scales,
Since this or that alike in turn prevails."—(*Hoole.*)

"O insensata cura de' mortali,
Quanto son diffetivi sillogismi,
Quei che ti fanno in basso batter l' ali!"

DANTE. *Paradiso, XI.*, 1.

"O idle objects for which mortals care,
How are defective all the syllogisms
Which ever down to earth thy pinions bear!"
—(*J. I. Minchin.*)

"O mille volte fortunato e mille
Chi sà por meta a suoi pensieri in tanto,
Che per vana speranza immoderata,
Di moderato ben non perde il frutto!"

GUARINI. *Il Pastor Fido, Act V., Sc. I.*—(*Uranio.*)

"Happy a thousand and a thousand times
Is he who can so far his thoughts control,
That never, in vain hope of boundless gain,
He shall let slip the fruit of moderate good."

"O miseri, o codardi,
Figliuoli avrai. Miseri eleggi."

LEOPARDI. *Nelle Nozze della Sorella Paolina.*

"Wretched or cowardly
Thy sons shall be. Be wretchedness thy choice."

"O morte, o morte
Cui tanto invoco, al mio dolor tu sorda
Sempre sarai?"

ALFIERI. *Mirra, Act V., Sc. II.*—(*Mirra.*)

"O death,
On whom I call so oft, wilt to my grief
Ne'er lend an ear?"

"O notte, antica Deità, che nata
Sei pria del sole, e più del sol vivrai!"

PINDEMONTE. *Poesie Campestri.*—"*La Notte,*" 15.

"O night, thou ancient goddess, that wast born
Before the sun, and shalt the sun survive!"

"O piova o fiocchi,
Oggi è bella giornata, il re l'ha detto,
Nè puote essere un re mai contradetto."

CASTI. *Gli Animali Parlanti, VI.*, 65.—(*Il Gatto.*)

"Though it rain or snow,
'Tis a fine day to-day': so says the king.
To contradict were an unheard-of thing."

"O rigido censor, fur sempre amici
La menzogna, e il poeta, e ciò ti basti,
Che sotto il vel della bugiarda scena
Dicano il vero altrui le gazze e l'ombre." GOZZI. *Sermoni, X.*

"O censor strict, falsehood and poetry
Were ever friends; suffice it that, beneath
The curtain of the lying stage, the lights
And shades to others do the truth proclaim."

"O sol che sani ogni vista turbata,
Tu mi contenti si quando tu solvi,
Che non men che saver dubbiar m' aggrata."
DANTE. *Inferno, XI.*, 91.

"O sun that healest every troubled sight,
Thou so contentest me when thou mak'st clear
Doubts, that no less than knowledge they delight."
—(*J. I. Minchin.*)

"O stolti mariti, quando cianciando con una femmina non vi rammentate che ogni cosa possono le femmine eccetto che tacere!"
PANDOLFINI. *Del Governo della Famiglia.* (*Ed. Milano*, 1802, *p.* 136.)

"O you foolish husbands, who forget, when you are gossiping with a woman, that the only thing women cannot do is to hold their tongues."

"O voi che avete gl' intelletti sani,
Mirate la dottrina che s'asconde
Sotto il velame degli versi strani." DANTE. *Inferno, IX.*, 61.

"O you, whose intellects are clear, divine
The doctrine which is ever found concealed
Beneath the veiling of each strangest line."—(*J. I. Minchin.*)

"Obbedir a natura in tutto è il meglio."
PETRARCA. *Sonetto in Morte di M. Laura, LXXXI.*

"'Tis best in all things Nature to obey."

"Ogn' erba si conosce per lo seme."
DANTE. *Purgatorio, XIV.*, 114.

"By its seed is every herbage known."—(*J. I. Minchin.*)

"Ogn' ira, ogni miseria e ogni forza
Chi d'amor s'arma, vince ogni fortuna."
BUONAROTTI. *Frammenti, XXII.*

"All strength, all anger and all misery
That love doth arm, all fortune overcomes."

"Ogn' uccel d'agosto è beccafico."
BERNI. *Capitolo secondo della Peste.*

"In August every bird 's a beccafico."

"Ogn' un dal canto suo cura si prenda."
GOLDONI. *Lo Speziale, Act II., Sc. IV.*—(*Grilletta.*)

"Let each one to his own affairs give heed."

" (Ed) ogni altro martir passa ed avanza
Trovarsi vana l'ultima speranza."
BERNI. *Orlando Innamorato, XXIX.*, 13.
" And this doth overpass all other pain,
To find that our last hope is all in vain."

" Ogni anno passa un anno."
GOLDONI. *La Bella Verità, Act I., Sc. VII.*—(*Lorano.*)
" Every year a year goes by."

" Ogni giorno passa un giorno."
GOLDONI. *La Notte Critica, Act I., Sc. XIII.*—(*Cecilia.*)
" Every day a day goes by."

" Ogni cosa conduce il tempo al varco."
PULCI. *Morgante Maggiore, VII.*, 77.
" To its fulfilment time doth all things bring."

" Ogni cosa si placa con dolcezza."
PULCI. *Morgante Maggiore, VII.*, 77.
" All things by gentleness may be made smooth."

" Ogni detto innocente
Sembra accusa ad un cor che reo si sente."
METASTASIO. *Antigono, Act I., Sc. IX.*—(*Ismene.*)
" By heart that knows its guilt is heard
The accuser's voice in every thoughtless word."

" (Che) ogni diletto fugge a remi e a vela,
E che 'l piacer ha l'ore brevi e corte." FIAMMA. *Sonetto IX.*
" For each delight with oar and sail doth fly,
And all too swift joy's hours do hasten by."

" Ogni più lieto
Giorno di nostra età primo s'invole."
LEOPARDI. *Ultimo Canto di Saffo.*
" In this our life
The happiest days are aye the first to flee."

" Ogni gatto ha il suo gennaro."
ARETINO. *Lo Ipocrito, Act II., Sc. IX.*—(*Maja.*)
" Every dog has his day."

" Ogni giusto primo servatore dee esser delle leggi fatte da lui."
BOCCACCIO. *Il Decameron, Giornata VII., Novella X.*
" Every just ruler must observe the laws made by himself."

" Ogni laccio
O sia di seta, o d'oro, o sì di fune
Stringe ed affoga."
CECCHI. *Santa Agnesa, Act I., Sc. II.*—(*Lascone.*)
" Every bond,
Be it of silk, or gold, or vulgar hemp,
Presses and suffocates."

"(Si dice per proverbio che) ogni lite che non ha contraddizione, si vince facilmente."

GELLI. *La Circe, Dialogo VI.*—(*Ulisse.*)

"As the proverb says, the dispute which has only one side to it is easily settled."

"(Affermando) ogni pace esser più utile che la guerra."

POGGIO. *Istoria Fiorentina, Lib. IV.* (*Ed. Fiorenza*, 1598, *p.* 128.)

"Declaring that peace on any terms was to be preferred to war."

"Ogni stato, come s'è detto, dee haver desiderio di pace, e farne con l'opere e con le parole dimostratione, ma con tutto ciò ne gli apparati militari, dee mostrarsi bellicoso, percioche la pace non armata è debole." LOTTINI. *Avvedimenti Civili*, 190.

"Every State, as has been said, should desire peace, and should manifest that desire both in word and action, but with all that, in her military preparations she should show herself warlike, for peace unarmed is a feeble thing."

"Ogni stato ha i suoi guai; e chi desia,
Mutando il suo, trovarne un più giocondo,
Caddé in una grandissima pazzia."

FORTIGUERRA. *Rime Piacevoli, Cap. IV.*

"Its troubles each condition has, and they
Who change their own a pleasanter to find,
Do but the starkest lunacy display."

"Ogni uovo nacque di gallina, et ogni gallina d'uovo."

ARETINO. *Il Filosofo, Act V.*—(*M. Plataristotile.*)

"Every egg is born of a fowl, and every fowl of an egg."

"(Ch') ogni virtù sta serva del danaro,
Come il pover Dottore all' usuraro."

FOLENGO. *Orlandino, V.*, 75.

"For every virtue is to money slave,
Like doctor poor to money-lending knave."

"(Com' è proverbio) ognun corre a far legna
A l'arbore, che 'l vento a terra getta."

ARIOSTO. *Orlando Furioso, XXXVII*, 106.

"Each shares the woodland spoils, the proverb cries,
When, rent by winds, a tree uprooted lies."—(*Hoole.*)

"Ognun duolsi e dice: O che gran vizio!
Non ho memoria da tenere in mente;
Ma nessun dice: Io son senza giudizio."

GOZZI. *Favole Esopiane.*—"*Della Mala Mercanzia.*"

"Each says regretfully: I am betrayed
By my bad memory at every turn;
But no one says: Bad judgment I displayed."

"Ognuno vede quel che tu pari; pochi sentono quel che tu sei; e quelli pochi non ardiscono opporsi alla opinione de' molti."

MACCHIAVELLI. *Il Principe, Cap. XVIII.*

"Every one sees what you seem to be; few recognise what you really are, and those few show no anxiety to run counter to the opinion of the many."

"Oh come mal si avvolge affetto vero
Fra pompose parole! un tacer havvi,
Figlio d'amor, che tutto esprime, e dice
Più che lingua non puote."

ALFIERI. *Agamennone, Act III., Sc. I.—(Agamennone.)*

"How ill doth true affection show, tricked out
In pompous phrase! Rather that silence seek,
The child of love, that all things can express,
And telleth more than ever tongue can tell."

"Oh debil arte, oh mal secura scorta,
Che il mal attendi, e no 'l previeni accorta!"

PARINI. *Odi.*—"*L'Innesto del Vaiuolo.*"

"O feeble art, O worthless guide, that still
Awaits, and seeks not to prevent, the ill."

"Oh! felice chi mai non pose il piede
Fuor della terra, nel cui grembo nacque!"

PINDEMONTE. *Sermoni.*—"*I Viaggi.*"

"Oh happy he who ne'er has set his foot
Without the country from whose soil he sprang."

"Oh lasso!
Quanti dolci pensier, quanto disio
Menò costoro al doloroso passo!" DANTE. *Inferno, V.*, 112.

"Alas!
How many sweet thoughts, and what yearning fears
Have led both these into this dolorous pass!"—(*J. I. Minchin.*)

"Oh! le vecchie, le vecchie, amico mio,
Portano chi le porta, e lo so io." GIUSTI. *Gingillino, Part III.*

"Old women, my good friend, I know 'tis true,
If you put up with them, put up with you."

"Oh meraviglia! Amor ch' appena è nato
Già grande vola e già trionfa armato."

TASSO. *Gerusalemme Liberata, I.*, 47.

"Oh marvel! Love, though born but yesterday,
Spreads wide his wings and triumphs in the fray."

"Oh quanto riesce
Difficil cosa il maneggiar sul trono
Le bilance d'Astrea! Spogliar si deve
D'ogni passion chi regna, e a sposi e a figli
E ad amanti e nemici esser eguale."

GOLDONI. *Belisario, Act III., Sc. I.—(Giustiniano.)*

"How hard a thing
It proves to handle rightly on the throne
The balance of Astrea! Whoso reigns
Must of all passions strip himself, and be
The same to spouse and children, friends and foes."

"La bilancia d'Astrea spesso di mano
Cade, a chi armato è del poter sovrano."

CASTI. *Gli Animali Parlanti, VIII.*, 11.

"Whoso hath armed his hand with sovereign power
Lets fall Astrea's balance from that hour."

"Oltre all' *eloquenza in parlare*, che tutto giorno si studia, dovrebbe ancora studiarsene un altra, che può chiamarsi *eloquenza in tacere*." MURATORI. *La Perfetta Poesia, Lib. II., Cap. X.*

"Besides the eloquence of speech, which is the study of every day, there is another eloquence which should be studied, and which may be called the eloquence of silence."

"Onda di fiume torbido non lava:
Nè torto cor parla ben dritto: e dove
Il fatto accusa, ogni difesa offende."
GUARINI. *Il Pastor Fido, Act IV., Sc. V.*—(*Nicandro.*)

"Water of turbid river laves not clean:
Nor direct speech from crooked heart proceeds:
Where facts accuse, excuses but offend."

"Onor non ha chi d'altri va cercando."
CAMPANELLA. *Poesie Filosofiche. Dispregio della Morte, Canzone IV., Mad. I.*

"Small honour his who others' laurels steals."

"Or donde in voi, donde pietade? in voi
Sacerdoti crudeli, empi, assetati
Di sangue sempre." ALFIERI. *Saul, Act IV., Sc. IV.*—(*Saul.*)

"Where then in you, where shall we pity find?
Ye cruel, impious priests, for ever gorged
With blood."

"Or non sai tu, com' è fatta la Donna?
Fugge, e fuggendo vuol, ch' altri la giunga;
Niega, e negando vuol, ch' altri si toglia;
Pugna, e pugnando vuol, ch' altri la vinca."
TASSO. *Aminta, Act II., Sc. II.*—(*Dafne.*)

"Knowest thou not, then, how are women made?
They fly, and e'en in flying would be caught;
Refuse, and in refusing would be forced;
Fight, and in fighting would be overcome."

"Contrastan le donne per esser vinte."
PICCOLOMINI. *L'Alessandro, Act IV., Sc. IV.*—(*Il Quercivola.*)

"Women resist in order to be conquered."

"Or tu chi sei, che vuoi sedere a scranna
Per giudicar da lungi mille miglia
Con la veduta corta d'una spanna?"
DANTE. *Paradiso, XIX.*, 79.

"Now who art thou who wouldest sit and preach,
To judge at distance of a thousand miles
With sight beyond a span that cannot reach?"
—(*J. I. Minchin.*)

"Osservate con diligenza le cose de' tempi passati: per che fanno lume a le future."
GUICCIARDINI. *Più Consigli et Avvertimenti, CXXIII.*

"Consider carefully the events of the past, for they throw light on events to come."

"Sempre del mondo nuovo il mondo vecchio
È al savio osservator modello e specchio."
CASTI. *Gli Animali Parlanti, IX.*, 22.

"The wise observer in the days of old
Will aye a mirror of these times behold."

"(Che) ove femmine son, son liti e risse."
ARIOSTO. *Orlando Furioso, XLIII.*, 120.

"Where women are, quarrels arise, and strife."

"Ovunque io mi sia, io sono Amore;
Nei pastori non men che negli eroi;
E la disuguaglianza de' soggetti
Come a mi piace agguaglio." TASSO. *Aminta, Prologo.*

"Love am I, wheresoever I may be;
In shepherds' hide I, as in heroes' hearts,
And all my subjects' inequalities
I equal make, as seemeth good to me."

"Ozio circonda
I monumenti vostri; e di viltade
Siam fatti esempi alla futura etade." LEOPARDI. *Ad Angelo Mai.*

"In a sea of sloth
Your monuments are hid, and naught are we
But types of vileness for posterity."

"Pace a tutta la terra,
A chi non compra, guerra." GIUSTI. *La Guerra.*

"Peace to all the earth, ye cry,
But war to him that will not buy."

"Pace domandi? De tuoi sensi, o figlio,
Chiudi la porta."
ZANELLA. *Dopo una Lettura della Imitazione di Cristo.*

"Asketh thou peace? Of thine own senses, son,
Close thou the doors."

"Pasce con gli occhi, e per l'orecchie beve."
MARINI. *L'Adone, V.*, 137.

"He feasts his eyes, and with his ears he drinks."

"Passato il pericolo, gabbato il santo."
Lombard proverb, quoted by Rabelais, Pantagruel, IV., 24.

"When the danger is past the saint is cheated."

"Peccato celato è mezzo perdonato."
BOCCACCIO. *Decameron, Giornata I., Novella IV.*

"Sin concealed is half pardoned."

"Peggio che guerra Amor." GUITTONE D'AREZZO. *Canzone IV.*

"Love that art worse than death."

"Pensier canuti in giovenil etade
E la concordia ch' è sì rara al mondo,
V'era con castità somma Beltade."

PETRARCA. *Trionfo della Castità*, 88.

"Here greybeard thoughts in youthful head we find,
And, concord that the world doth rarely show,
Beauty supreme with chastity combined."

"Per arte e per inganno
Si vive mezzo l'anno;
Per inganno e per arte
Si vive l'altra parte."

CECCHI. *L'Esaltazion della Croce, Act IV., Sc. IX.*

"By art and swindling here
Men live for half the year;
By swindling and by art
They live the other part."

"Per aver lode convien morire." FUSINATO. *Le Necrologie.*

"In order to be praised 'tis best to die."

"Per bene star si scende molte miglia."

PETRARCA. *Canzone in Vita di M. Laura, IX.*, 50.

"He who stands firm full many a mile shall climb."

"Per correr migliori acque alza le vele
Omai la navicella del mio ingegno,
Che lascia dietro a se mar sì crudele."

DANTE. *Purgatorio, I.*, 1.

"To steer o'er fairer waters hoists her sail
Henceforth the little vessel of my brain,
That leaves behind such cruel sea of bale."
—(*J. I. Minchin.*)

"Per domandar mercede
Signoria non s'offende."

GUARINI. *Il Pastor Fido, Act V., Sc. V.*—(*Carino.*)

"The asking of a boon
Should ne'er the great offend."

"Per fama uom s'innamora."

PETRARCA. *Canzoni sopra Vari Argomenti, II.*—"*A Cola da Rienzo.*"

"Man through report doth fall in love."

"Per ingannar la sua mortal natura,
Crede invano chi regna, o creder finge,
Che sovrumana sia di re la possa:
Sta nel voler di chi obbedisce; e in trono
Trema chi fa tremar."

ALFIERI. *Antigone, Act V., Sc. V.*—(*Creonte.*)

"In hope his mortal nature to deceive,
He vainly thinks who reigns, or feigns to think,
That superhuman is the kingly power:
That power is vested in the subjects' will,
And, seated on the throne, he trembles aye
Who maketh others tremble."

"Per istrada s'aggiusta la soma."
MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XXIX.* (*Ed.* 1867, *Vol. II., p.* 315.)
"The burden adjusts itself on the road."

"Per la fè, per la patria, il tutto lice."
TASSO. *Gerusalemme Liberata, IV.*, 26.
"All lawful is for faith and fatherland."

"Per lei assai di lieve si comprende
Quanto in femmina fuoco d'amor dura,
Se l'occhio o 'l tatto spesso nol raccende."
DANTE. *Purgatorio, VIII.*, 76.
"From her example we can easily know
How long in woman fires of love endure,
If sight or touch do not keep up the glow."
—(*J. I. Minchin.*)

"Per lo primo colpo non cade la quercia."
BOCCACCIO. *Decameron, Giornata VII., Novella IX.*
"The oak does not fall at the first stroke."

"Per me si va nella città dolente;
Per me si va nell' eterno dolore;
Per me si va per la perduta gente." DANTE. *Inferno III.*, 1.
"Through me ye pass into the city of woe;
Through me into eternal pain ye rove;
Through me amidst the people lost ye go."
—(*J. I. Minchin.*)

"Per morto era una cima,
Ma per vivo era corto,
Difatto dopo morto
È più vivo di prima." GIUSTI. *La Terra dei Morti, St. VI.*
"A giant he when dead,
In life of stature small;
More truly, after all,
He lives, now life is sped."

"Per troppo amar altrui, sei ombra e polvere."
SANNAZARO. *Arcadia, Ecloga VIII.*—(*Clonico.*)
"Shadow and dust art thou, for that thou lovedst too well."

"Per tutto è buona stanza ov' altri goda,
Ed ogni stanza al valent' huomo è patria."
GUARINI. *Il Pastor Fido, Act V., Sc. I.*—(*Uranio.*)
"Every abode is good where one is happy;
And every land the brave man 's fatherland."

"Per tutto è buona stanza ov' altri goda."
ZIPOLI. *Malmantile Racquistato, VII.*, 5.

"La patria al saggio è dove trova il bene."
ZENO. *Temistocle, Act II., Sc. IV.*—(*Artaserse.*)
"A wise man's country is where he finds happiness."

" (Che) per vendetta mai non sanò piaga."
GUARINI. *Il Pastor Fido, Act IV., Sc. IX.—(Linco.)*
" Ne'er vengeance yet a wound did heal."

" Perchè la vita è breve
E 'l ingegno paventa all' alta impresa,
Nè di lui, nè di lei molto mi fido."
PETRARCA. *Canzone in Vita di M. Laura, VI.*
" Seeing that life is short,
And that the mind doth shrink from high emprise,
In neither do I wholly put my trust."

" Perchè nel tempo rio
Dimoro tuttavia aspettando peggio,
Non so come io mi deggio
Mai consolar, se non m'ajuta Iddio,
Per la morte ch' io cheggio
A lui, che vegna nel soccorso mio." DANTE. *Canzone XXV.*
" Since in my grief I stay
Aye looking for worse ills from day to day,
I know not how I may
Find consolation, if God aid me not
By death, for which I pray,
That it may free me from my wretched lot."

" Perchè una gente impera e l' altra langue,
Seguendo lo giudicio di costei,
Che è occulta come in erba l'angue." DANTE. *Inferno, VII.*, 82.
" Therefore some rise to empire, some debase
According to the judgment of her pleasure,
Who lieth hidden like a snake in grass."
—*(J. I. Minchin.)*

" Perde il punto il sartor, che non fa il nodo."
PULCI. *Morgante Maggiore, XXV.*, 267.
" The stitch is lost, unless the thread be knotted."

" Perduto è tutto il tempo
Che in amar non si spende."
TASSO. *Aminta, Act I., Sc. I.—(Dafne.)*
" Wasted is all the time
That is not spent in loving."

" Però, signori, date il mio stipendio,
Il qual sarà di laude un sacco pieno,
Ed io non mangio laude, quando ceno."
FOLENGO. *Orlandino, VIII.*, 89.
" Therefore, good sirs, pray you my salary pay;
'Twill be of praise a sackful, I opine,
Although I don't eat praises when I dine."

" Pescar in torbid' acque."
CASTI. *Gli Animali Parlanti, XXVI.*, 18.
" To fish in troubled waters."

"(Che) piaga antiveduta assai men dole."
PETRARCA. *Trionfo del Tempo*, 72.

"Far lighter falls the blow that is foreseen."

"Che ogni improvviso ben più piacer suole
Come il mal non pensato anco più duole."
PULCI. *Morgante Maggiore*, *XIX.*, 115.

"More joy we have in pleasures unforeseen,
As unexpected ills cause pangs more keen."

"Piangendo e sospirando
Non racquista l'uom terra;
Ma per forza di guerra
Saggiamente pugnando." GUITTONE D'AREZZO. *Canzone XL.*

"'Tis not by tears and sighs
That man wins back his land,
But by the armèd hand,
Fighting in prudent wise."

"Piantiamo i comuni tre nostri color!
Il verde, la speme tant' anni pasciuta;
Il rosso, la gioja d'averla compiuta;
Il bianco, la fede fraterna d'amor."
BERCHET. *All' Armi! All' Armi!*

"Then let the three colours float proudly above!
The Green, for the hope that long years have not blighted;
The Red, for the joy that our hope is requited;
The White, for our brotherhood, rooted in love."

"Pigliar due colombi a una fava."
PULCI. *Morgante Maggiore*, *VII.*, 26.

"To catch two pigeons with one grain of corn."

"Questa versiera vorrà pigliar due fave con una colomba."
FIRENZUOLA. *La Trinuzia*, *Act I.*, *Sc. II.*—(*Golpe.*)

"This ogress will want to catch two beans with one pigeon."

"Ecco prese due quaglie in una rete."
GOLDONI. *L'Amante Cabala*, *Part II.*, *Sc. III.*—(*Filiberto.*)

"Here are two quails caught in one net."

"Più che d'eletti spirti il sommo regno,
Forse non ha, per tante macchie immonde,
Mestier di virtuosi esempi il mondo."
PINDEMONTE. *Poesie Campestri.*—"*Lamento d'Aristo*," 10.

"More than of souls elect the heavenly band,
The world, methinks, hath need of virtuous lives,
To show example in her dens defiled."

"Più che il nome di Prence è quel di Padre."
MARI. *La Giasoneide*, *VI.*, 73.

"Higher than name of Prince is Father's name."

"(Che) più del male apertamente infesto,
Nuoce quel mal che più somiglia il bene."
FILICAJA. *Sonetto CXXXV.*

"Less harmful far is evil manifest
Than evil that doth wear the guise of good."

"Più del oro possanza
Sopra gli animi umani ha la bellezza."
PARINI. *Odi.*—"*L'Innesto del Vaiuolo.*"

"More than of gold is strong
The power of beauty o'er the souls of men."

"Più facilmente determina e condanna chi manco considera."
BRUNO. *Gli Eroici Furori, Part I., Dialogo V.*, 14.—(*Tansillo.*)

"He has the least difficulty in deciding and condemning who gives the least consideration to the case."

"(Che) più fatica è tacer che parlare."
BERNI. *Orlando Innamorato, XLI.*, 1.

"'Tis harder to be silent than to speak."

"Più onore ti fa un ducato che tu habbia in bolsa, che dieci spesi."
GUICCIARDINI. *Più Consigli et Avvertimenti, CLI.*

"One ducat in your purse does you more honour than ten that you have spent."

"Più tosto can vivo che leone morto."
STEFANO GUAZZO. *Dialoghi Piacevoli. Della Morte.* (*Ed. Piacenza*, 1587, *p.* 525.)

"Better a live dog than a dead lion."

"Più volte una piccola candela in la stalla abbrugia tutta la casa, che un gran fuoco in camera del padrone faccia un minimo danno."
ANON. *Aristippia, Act IV., Sc. I.*—(*Flogio.*)—(*Printed in Venice*, 1530.)

"It more often happens that a farthing rushlight in the stable burns down the whole house, than that a roaring fire in the master's study does the least harm."

"Poca favilla gran fiamma seconda." DANTE. *Paradiso, I.*, 34.

"Great flame may follow from a spark but brief."—(*J. I. Minchin.*)

"Poca uva fa la vigna pampinosa;
E il dire e il far non son la stessa cosa."
FORTIGUERRA. *Ricciardetto, III.*, 42.

"The leafy vine few grapes to ripeness brings;
Saying and doing are quite different things."

"Pochi e valenti, come i versi di Torti."
MANZONI. *I Promessi Sposi, Cap. XXIX.*

"Few and strong, like the verses of Torti."

"Pochi servidori si trovano che per danari non si corrompano."
PICCOLOMINI. *L'Amor Costante, Act II.*—(*Vergilio.*)

"There are few servants to be found who cannot be corrupted with money."

"Pochi si son del silenzio pentiti;
De l'aver troppo parlato, infiniti."

BERNI. *Orlando Innamorato, XLI.*, 3.

"Of keeping silence few have paid the cost;
Of having said too much, a countless host."

"(Che) poco grato è 'l don chi tardi viene."

BERNI. *Orlando Innamorato, XLV.*, 56.

"But little virtue hath the tardy gift."

"(E) poco ha doglia chi dolendo tace."

BOIARDO. *Sonetti e Canzoni, Lib. II.*

"Not deep his sorrow who in silence grieves."

"Poco s'intende d'Amore chi con la sua Donna parla sempre d'Amore."

ALGAROTTI. *Il Congresso di Citera.*

"He understands little of love who is forever speaking of love to his lady."

"(Che) poco vive chi molto sparecchia."

PULCI. *Morgante Maggiore, XXVII.*, 114.

"He lives not long who quarrels with his dinner."

"Popol capace di capir non è
Ch' ei più felice è suddito, che re."

CASTI. *Gli Animali Parlanti, III.*, 63.

"Ne'er to this faith you will the people bring
That subject aye is happier than king."

"Poscia piangendo sol nel mio lamento,
Chiamo Beatrice, e dico: Or sei tu morta?
E mentre ch' io la chiamo, mi conforta." DANTE. *Canzone IV.*

"Then weeping in my sorrow all alone,
I call on Beatrice, asking: Art thou dead?
And, as I call on her, am comforted."

"Poscia più che il dolor potè il digiuno."

DANTE. *Inferno, XXXIII.*, 75.

"Then, more than grief could do, did hunger slay."—(*J. I. Minchin.*)

"Poter peccare è impotenza vera."

CAMPANELLA. *Poesie Filosofiche.*—"*Fede Naturale del Vero Sapiente.*"

"The power to sin is truly impotence."

"Povero chi si fida ad un marrano:
Terra nevosa non mena più grano.
Povera chi si fida a un disertore:
Di ramo seco non germoglia fiore."

DALL' ONGARO. *Stornelli Politici.*—"*Il Disertore.*"

"Poor is he who in traitor doth confide:
Never shall snow-clad land good grain provide.
Poor she who in deserter faith doth show:
Never shall flowers on withered branches grow."

" (Ma) prego, ove 'l gioire è men che 'ntero,
Sia dolce il dubbio a chi nuoce più il vero."

BUONAROTTI. *Madrigali, XXIX.*

" I pray thee, when the joy is not complete,
To whom the truth harms may the doubt be sweet."

" Prendiam il dolce ognihor che torlo accade,
Se ben d'amar alquanto ivi gustiamo ;
Ch' al mondo huom mai non è beato a pieno."

PICCOLOMINI. *Sonetti, LXVIII.*

" Seize we the sweets of life whene'er we may,
E'en though some bitter taste therein we find,
For ne'er on earth can man know perfect joy."

" Prima l'annunzio e poi 'l malanno."

SALVIATI. *La Spina, Act III., Sc. III.—(Agata.)*

" First the foreboding and then the disaster."

" Principio d'ammendamento è conoscere lo fallo."

FRA BARTOLOMMEO DA SAN CONCORDIO. *Giunta agli Ammaestramenti degli Antichi, XXXIX.*

" The beginning of amendment is the recognition of the fault."

" Proprio è a noi peccar sovente,
A voi perdonar sempre a chi si pente."

ARIOSTO. *Orlando Furioso, XXXIII.*, 114.

" 'Tis man's to fall
In error still, but Thine to pardon all."—*(Hoole.)*

" Prova è non dubbia
D'alta innocenza, esser di morte afflitte
Dove Creonte è il re."

ALFIERI. *Antigone, Act II., Sc. II.—(Antigone.)*

" 'Tis a proof most clear
Of purest innocence, to suffer death
Where Creon reigns."

" Qual mortale ignaro
Di sventura esser può, se a lui già scorsa
Quella vaga stagion, se il suo buon tempo,
Se giovanezza, ahi giovanezza, è spenta ?"

LEOPARDI. *Le Ricordanze.*

" What man can shut his eyes
To his misfortunes, if for him be past
That fleeting season, if his happy days,
If youth, alas ! if youth be fled away ?"

" Qual uomo si diletta in troppo dire,
Tenuto è dalla gente in fallaggio.
Spesse fiate giova lo tacere :
Chi troppo tace tenuto è selvaggio."

GUITTONE D'AREZZO. *Sonetti, CCXXX.*

" Whoso in too much talking takes delight
A liar by his neighbours is esteemed,
And though to hold one's tongue is often right,
Yet who too little says is boorish deemed."

"Qualche volta è virtù tacere il vero."
METASTASIO. *Ezio, Act II., Sc. VII.*—(*Varo.*)

"Ofttimes 'tis virtue to conceal the truth."

"Quale asino dà in parete cotale riceve."
BOCCACCIO. *Il Laberinto d'Amore.* (*Ed. Firenze*, 1826, *p.* 155.)

"The ass gets back from the wall as good as he gives."

"Quale è di pazzia segno più espresso,
Che per altri voler, perder se stesso?"
ARIOSTO. *Orlando Furioso, XXIV.*, 1.

"What more our folly shows
Than, while we others seek, ourselves to lose?"—(*Hoole.*)

"Qualunque volta è tolto agli uomini il combattere per necessità, combattono per ambizione: la quale è tanto potente ne' petti umani, che mai a qualunque grado si salgono, gli abbandona."
MACCHIAVELLI. *Il Principe, Cap. XXXVII.*

"Whenever men are relieved from the necessity of fighting, they fight for ambition, which is so strong a force in the human breast that it never abandons them, however high they rise."

"Quand' utile e piacer non van d'accordo,
L'utile ascolto e col piacer fo il sordo."
MELI. *Favole.* "*Cane Avanese e Cane di Mandra.*"

"When pleasant doth to good opposed appear,
To good I hark, to pleasant turn deaf ear."

"(Così) quando adirati i grandi sono,
Tosto conviene che l'uom picciol taccia."
GOZZI. *Favole Esopiane.*—"*Della Trombetta e del Eco.*"

"So when the great their rising wrath betray,
The little man at once should hold his tongue."

"Ch' ove del ciel la voce irata tuona,
Natura tace, ed innocenza il grido
Innalza invan: solo s'ascolta il cielo."
ALFIERI. *Agamennone, Act III., Sc. I.*—(*Agamennone.*)

"For when heaven's angry voice doth thunder forth,
Nature is still, and innocence in vain
Doth cry aloud, for naught but heaven is heard."

"Quando il povero dona al ricco, il Diavolo se ne ride."
CELLINI. *Vita, Lib. I., Cap. XX.*

"When the poor give to the rich, the devil laughs."

"Quando la gente non avea farina,
Lo re diceva: Mangiate pollame."
DALL' ONGARO. *Stornelli Politici.*—"*C'era una volta.*"

"When that the people cried they had no flour,
Eat poultry, was the answer of the king."

"Quando mi vidi giunto in quella parte
Di mia età dove ciascun dovrebbe
Calar le vele e raccoglier le sarte,
Ciò che pria mi piaceva allor m'increbbe,
E pentuto e confesso mi rendei,
Ahi, miser lasso! e giovato sarebbe."

DANTE. *Inferno, XXVII.*, 79.

"When I beheld that I had reached that part
Of human life when everyone should strike
His sails, and his worn rigging set apart;
That which had pleased me erst then caused dislike,
And penitent confession did I use,
Ah, weary wretch! and had been saved belike."

—(*J. I. Minchin.*)

"Quando novellamente
Nasce nel cor profondo
Un amoroso affetto,
Languido e stanco insiem con esso in petto
Un desiderio di morir si sente." LEOPARDI. *Amore e Morte.*

"When newly from the deep
Recesses of the heart
Passion of love doth spring,
Ever therewith a faint and languishing
Desire of death into the breast doth creep."

"Quando si dice l'uomo vivere, si dee intendere, l'uomo usare la ragione; ch' è sua spezial vita, ed atto della sua più nobile parte."

DANTE. *Convito, II., Cap. VIII.*

"When we say that man lives, it should be understood thereby that he uses his reason, for it is that which is the special characteristic of his life, and the function of his noblest part."

"Quando son giunti al fin de' giorni suoi,
Non son altro che polve anche gli eroi."

FIACCHI. *Favole, LXIII.* "*Il Topo e la Civetta.*"

"When of their last day they have reached the eve,
E'en heroes naught but dust behind them leave."

"Quando un danno vegna
Da ogni discorso uman lontano assai,
A quel fallir par che sia scusa degna."

ARIOSTO. *Orlando Furioso, XXXVIII.*, 38.

"If we err, when fate unkind
Afflicts us with some scourge unknown before,
Methinks 'tis easy good excuse to find."

"(E) quando vien il mal, che viene ognora,
Mandalo giù come una medicina,
Che pazzo è chi la gusta o l'assapora."

MACCHIAVELLI. *L'Asino d'Oro, Cap. IV.*

"When evil comes, as come it must, in haste
It should be swallowed, like a nauseous dose;
He is a fool who lingers o'er the taste."

"Quante cose andrebbero meglio al mondo, se la vanità si mutasse in orgoglio? Questo basta a sè stesso. La vanità vuol l'applauso."
MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XI.* (*Ed.* 1867, *Vol. I., p.* 233.)

"How many things in this world would go better, if pride were to take the place of vanity. Pride is self-sufficing. Vanity demands applause."

"Quanti felici son già morti in fasce!
Quanti miseri in ultima vecchiezza!
Alcun dice: 'Beato è chi non nasce'."
PETRARCA. *Trionfo del Tempo*, 46.

"How happy they by death from cradle torn!
How wretched they who reach extremest age!
Says someone: 'Blest is he who ne'er is born.'"

"Quanti son già felici morti in fasce
Pe' casi avversi, che posson venire!"
PULCI. *Morgante Maggiore, XXV.*, 276.

"How happy those that in their cradle die,
And thus escape the ills that must befall!"

"Quanti talenti restansi sepolti
Entre i tuguri nell' obblio profondo,
Sol perchè lor la Sorte i mezzi ha tolti
Di figurar e di brillar nel mondo?"
CASTI. *Gli Animali Parlanti, IV.*, 106.

"How many a lofty genius hidden lies
In hamlet lone, 'neath deep oblivion hurled,
For this alone, that envious Fate denies
The means to pose and shine before the world."

"Quanto dolce cosa e necessaria all' uomo in qualunque condizione di vita non è mai lo studio delle buone lettere!"
ALGAROTTI. *Lettere sopra Omero.* 12 *Gennaio*, 1747.

"What a delightful thing and how necessary to a man in every condition of life is the study of good literature!

"Quanto è felice quei, ch' alberga in cielo,
S'egli ha gioja maggior del pianto mio!"
FIAMMA. *Sonnetto XVI.*

"How great his happiness that dwells in heaven,
If he know gladness gladder than my tears."

"Quanto errando, oh quanto va,
Nel cercar la verità,
Chi dal vin lungo si sta!" REDI. *Bacco in Toscana.*

"Though seeking truth with might and main,
Yet wandering shall he seek in vain,
Who doth from Bacchus' gift abstain."

"Quanto il vinto è di più pregio, tanto
Più glorioso è di chi che vince il vanto."
GUARINI. *Il Pastor Fido, Act III.—(Coro.)*

"The greater is the vanquished hero's fame,
The greater is his boast who overcame."

"Quanto la cosa è più perfetta,
Più senta 'l bene e così la doglienza." DANTE. *Inferno, VI.*, 107.

"More a thing is perfect nursed
The more it feels both good and evil sway."
—*(J. I. Minchin.)*

"Quanto più i luoghi son forti, tanto dee il principe esser più accurato in guardargli, perciochè non si sta da parte alcuna in maggior pericolo, che da quella, d'onde gli par esser sicuro."
LOTTINI. *Avvedimenti Civili*, 27.

"The stronger his fortresses, the more assiduous must the prince be in protecting them, for on no side does he incur greater risk than on that where he seems most secure."

"Quanto più l'huomo invecchia, tanto più gli par fatica il morire, e, sempre più con le attioni e con li pensieri vive, come se sapesse non havere mai a morire."
GUICCIARDINI. *Avvertimenti, XXXVI.*

"The older a man grows, the more terrible death seems to him, and the more, in act and thought, he lives as though he knew that he should never die."

"Quanto più su l'instabil rota vedi
Di fortuna vie in alto il miser uomo,
Tanto più tosto hai da vedergli i piedi
Ove ora ha il capo, e far cadendo il tomo."
ARIOSTO. *Orlando Furioso, XLV.*, 1.

"When highest placed on giddy Fortune's wheel,
Unhappy man must soon expect to feel
A sad reverse, and, in the changing round,
With rapid whirl as sudden touch the ground."—*(Hoole.)*

"Quanto vede un amante! e l'ingannarlo
Quanto è difficil cosa!"
ZENO. *Andromaca, Act II., Sc. IV.—(Eleno.)*

"How keen a lover's sight! how hard a thing
'Tis to deceive him!"

"Quantunque le forze della natura sieno grandi, nondimeno ella pure è assai spesso vinta e corretta dall' usanza."
CASA. *Galateo. (Opere, Milano*, 1806. *Vol. I., p.* 237.)

"Great as is the power of nature, yet notwithstanding she is very often overcome and corrected by custom."

"(Che) quasi di licor, che dall' un vaso
Passi nell' altro, dell' arguto motto,
Ove dall' una varchi all' altra bocca,
Il volatile spirto esala e sfuma."

PINDEMONTE. *Sermoni*—"*L'Utile Avvertimento.*"

"For as it is with liquor, that from vase
To vase is poured, e'en so with witty talk,
When it from one to other mouth doth flit,
Its subtle essence fades and vanishes."

"(Che) quegli è tra gli stolti bene abbasso
Che senza distinzion afferma o niega,
Così nell' un come nell' altro passo."

DANTE. *Paradiso, XIII.*, 115.

"For he amongst the fools is very low
Who without thought affirmeth, or denies,
Whether to one or other step he go."—(*J. I. Minchin.*)

"Quei che rubano la vacca, e poi donano le corna per l'amor di Dio."

BRUNO. *Candelaio, Act I., Sc. II.*—(*Bonifacio.*)

"Those who steal the cow and then give away the horns for the love of God."

"Quei che vive alla giornata
Sfaccendato, spensierato,
Gode sol vita beata
E un reale e vero ben."

CASTI. *I Dormienti, Act II., Sc. V.*—(*Sempronio.*)

"Whoso doth every day employ
In doing naught and thinking less,
'Tis he alone can life enjoy,
He only knows true happiness."

"Quel che è nuovo è sempre bello."

GOLDONI.—*La Bella Verità, Act I., Sc. XIII.*—(*Claudio.*)

"Whatever is new is always beautiful."

"Quel che fa il Signor, fanno poi molti,
Che nel signor son tutti gli occhi volti."

LORENZO DE' MEDICI. *Rappresentazione di San Giovanni e Paolo, St.* 99.

"To do as does their Lord his subjects burn,
For on the lord their eyes do all men turn."

"La vita del principe è legge e maestra dei cittadini, e forza è che dai costumi di quello dipendan tutti gli altri."

CASTIGLIONE. *Del Cortigiano.* (*Ed. Milano*, 1803, *Vol. II., p.* 141.)

"The prince's life is a law and a lesson to the people, and it is inevitable that upon his conduct should depend that of all the rest."

"Quel che l'uom vede, Amor gli fa invisibile:
E l'invisibil fa veder Amor." ARIOSTO. *Orlando Furioso, I.*, 56.

"Love what we see can from our sight remove,
And things invisible are seen by Love."—(*Hoole.*)

"Quel che nel cor si porta in van si fugge."
GUARINI. *Il Pastor Fido, Act III., Sc. III.*—(*Mirtillo.*)

"From what is in thy heart thou canst not flee."

"Quel che non fa male
Non può chiamarsi enteramente giusto,
Ma quel che può far male, e non vuol farlo
Per sua bontade, ha di giustizia il pregio."
TRISSINO. *L'Italia Liberata da' Goti, Lib. XXIII.* (*Ed. Parigi*, 1729, *Vol. III., p.* 162.)

"He who does no wrong
May not be altogether righteous called,
But he who can do wrong, and will not do't,
Claims, for his worth, the crown of righteousness."

"(E) quel che non si sa non si de' dire
E tanto men, quando altri n' ha a patire."
ARIOSTO. *Orlando Furioso, XXXII.*, 102.

"Ne'er let us utter what we ne'er can know,
And chiefly when it works another's woe."—(*Hoole.*)

"Quel dolce mestier di non far niente."
GOLDONI. *La Metempsicosi, Act II., Sc. III.*—(*Il Poeta.*)

"That pleasant occupation, doing nothing."

"Quel modesto rossor che parla e tace."
GOLDONI. *Enea nel Lazio, Act V., Sc. III.*—(*Lavinia.*)

"The modest blush that speaks, yet says no word."

"Quel Principe che abbonda d'uomini e manca di soldati, debbe solamente, non della viltà degli uomini, ma della sua pigrizia e poca prudenza dolersi."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, III.*, 38.

"The Prince with many subjects and few soldiers, must blame, not the cowardice of his subjects, but his own inertness and want of foresight."

"Quel sommo
D'occhi cieco, e divin raggio di mente,
Che per la Grecia mendico cantando."
MANZONI. *La Morte di Carlo Imbonati.*

"That king of bards,
With sightless eyes and mind by heaven illumed,
That, singing, begged his bread through Grecian land."

"Quell' odore di che il nuovo vaso è imbevuto una volta, quello conservera di poi."

ALGAROTTI. *Saggio sopra la Pittura. Dell' Educazione prima del Pittore.*

"The odour with which a new vessel is once impregnated will cling to it for long afterwards."

"(Che) quella, che da l'oro, e da l'argento
Difende il cor di pudicizia armato,
Tra mille spade via più facilmente
Difenderalo, e in mezzo al fuoco ardente."

ARIOSTO. *Orlando Furioso, XLIII.*, 68.

"Since she who holds her heart from gold secure,
May safely guard her chastity from harms
With flames surrounded, and begirt with arms."—(*Hoole.*)

"Quella guerra è giusta ch' è necessaria: e quelle armi sono pie, nelle quali non resta altra speranza che nelle dette armi."

SANSOVINO. *Concetti Politici, XLI.*

"That war is just which is necessary, and those arms are righteous wherein reposes no other hope save in the arms themselves."

"Quella invidia lode
Che sol per odio a' vivi i morti esalta."

ALGAROTTI. *Epistola VI. All' Abbate Metastasio.*

"'Tis envy praises when the dead
Are glorified from hatred of the living."

"Quest' oltraggio è fatto ai Dei,
I quai, se non han cura di se stessi,
Non vi curate voi di vendicarli."

RUCELLAI. *L'Oreste, Act V.*—(*Coro.*)

"This is an insult offered to the Gods,
And if the Gods themselves make light of it,
It is not in your hands that vengeance lies."

"Questa del tuo cor fiamma immortale
Senza Cerere e Bacco è fredda e frale."

MARINI. *L'Adone, VII.*, 118.

"This deathless flame that on your heart doth feed
Is cold and weak if wine and bread you need."

"Questa vita terrena è quasi un prato
Che 'l serpente trai fiori, e l'erba giace,
E s' alcuna sua vista agli occhi piace,
È per lassar più l'animo invescato."

PETRARCA. *Sonetto in Vita di M. Laura, LXVIII.*

"Like to a mead this earthly life I find,
Where 'midst the grass and flowers doth lurk a snake,
And if in aught our eyes should pleasure take,
'Tis but to weary more th' imprisoned mind."

"Queste simili morti, le quali seguitano per deliberazione de un animo deliberato et ostinato, non si possono da' Principi evitare, perchè ciascuno che non si curi di morire lo può fare."

MACCHIAVELLI. *Il Principe, Cap. XIX.*

"From a death of this nature, deliberately planned by a deliberate and determined man, no Prince can protect himself, for whoever is indifferent to his own life, can always take the life of another."

"Questo criterio, il più facile ed il più semplice del mondo, ed altretanto il meno usato, è unicamente il bien degli uomini."

MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XX.* (*Ed.* 1867, *Vol. II., p.* 23.)

"The true criterion, the easiest and simplest in the world, and at the same time the least used, is solely the good of mankind."

"Questo è jus antico inviolato,
Che possa un Messagier dir ciò che vuole,
Senza render ragion di sue parole."

TASSONI. *La Secchia Rapita, II.*, 12.

"There is an ancient law inviolate
Which bids a Herald say whate'er he chooses,
And give no reason for the words he uses."

"Qui giace il prestantissimo
Ranocchio infelicissimo
Che ucciso fu per suo destin maledico,
Non so ben se dal male, over dal medico."

GOLDONI. *L'Ippocondriaco, Part II., Sc. I.* (*Ranocchio.*)

"Here lyeth one of world-wide fame,
Unhappy man, Ranocchio by name,
Who, ah! accursed fate! his end did reach,
I know not if by sickness or by leech."

"Qui giace l'Aretin poeta tosco,
Che disse mal d'ognun fuor che di Dio
Scusandosi col dir, non lo conosco."

Epitaph on Aretino, attributed to PAOLO GIOVIO.

"The poet Aretino lies below
Who evil spoke of everyone, save God,
And for excuse said: Him I do not know."

"Qui giace un cardinale
Che fe' più mal che bene,
Il ben lo fece male,
Il mal lo fece bene."

PANANTI. *Epigrammi.*

"A prelate here doth buried lie
Who did on earth more harm than good;
The good he did most scurvily,
Ill-doing well he understood."

"(E) quindi uscimmo a riveder le stelle."

DANTE. *Inferno, XXXIV.*, 139.

"And issued thence to see the stars once more."—(*J. I. Minchin.*)

" Quivi il crudo tiranno Amor, che sempre
D'ogni promessa sua fu disleale;
E sempre guarda, come involva, e stempre
Ogni nostro disegno razionale."

ARIOSTO. *Orlando Furioso, XIII.*, 20.

" Here dwells that cruel tyrant, Love, whose use
It ever is his promises to break,
And who aye seeks to thwart and to confuse
All plans that we, by reason led, may make."

" Rade volte e consigli degli uomini seguitano la fortuna."

POGGIO. *Istoria Fiorentina, Lib. VII.* (*Ed. Fiorenza*, 1598, *p.* 230.)

" But rarely do the counsels of men follow Fortune's path."

" Rade volte risurge per li rami
L'umana probitate; e questo vuole
Quei che la dà, perchè da lui si chiami."

DANTE. *Purgatorio, VII.*, 121.

" But rarely in the branch again is grown
Our human excellence, so willeth He
Who gives it, that the boon be called his own."

—(*J. I. Minchin.*)

" (Ma) ragion contra forza non ha loco."

PETRARCA. *Trionfo d'Amore, II.*, 111.

" But reason hath no place opposed to force."

" Ragionevole e onesto è, non le cose, ma le malizie delle cose odiare, e procurare da far partire." DANTE. *Il Convito, IV., Cap. I.*

" It is reasonable and proper to hate not the things, but what is evil in them, and to endeavour to get rid of it."

" Rara è nel nostro secolo quella persona lodata generalmente, le cui lodi non sieno cominciate dalla sua propria bocca."

LEOPARDI. *Pensieri, XXIV.*

" It is rare in our times to find a person who is generally praised, whose praises did not in the first place issue from his own mouth."

" Rari sono i birbanti poveri." LEOPARDI. *Pensieri, I.*

" Rogues are rarely poor."

" Re non è dunque chi ha gran regno e parte,
Ma chi tutto è Gesù, Pallade e Marte,
Benchè sia schiavo, o figlio di bastaso."

CAMPANELLA. *Poesie Filosofiche.* " *Non è Re chi ha Regno.*"

" He is not king who rules o'er land and sea,
But who is Jesus, Pallas, Mars in one,
Though born a slave or churl of low degree."

" Rendiam grazie agli Dei, chè troppo, o figli,
È perigliosa e vana
Se da lor non comincia ogni opra umana."

METASTASIO. *Issipile, Act III., Sc. IX.*—(*Toante.*)

" Thank ye the Gods, my children, for the course
Of every enterprise is perilous
And vain, unless it have in them its source."

" Renditi vinto, e per tua gloria basti
Che dir potrai che contra me pugnasti."

TASSO. *Gerusalemme Liberata, VI.*, 32.

" Lay down thine arms,
And let it for thy fame sufficient be
That thou canst boast of having fought with me."

" Repubblica e disordine è sinonimo."

CASTI. *Gli Animali Parlanti, I.*, 21.

" Republic and disorder are synonymous."

" Restar in danno tien miglior consiglio
Che tutti i denar perder, e la vesta.
Meglio è ritrarsi, e salvar qualche schiera,
Che stando, esser cagion che 'l tutto pera."

ARIOSTO. *Orlando Furioso, XVIII.*, 166.

" 'Tis wiser counsel far to face our loss,
Than to lose all we have in gear and gold.
'Tis better to retreat, though great the cost,
Than stand our ground till all the host is lost."

" Retorica è ne la lingua di chi ama, di chi inganna e di chi ha bisogno." ARETINO. *La Talanta, Act I., Sc. XIII.*—(*Pizio.*)

" Rhetoric is upon the tongue of him who loves, of him who beguiles, and of him who is in need."

" Ricco per voi di novo mondo il mondo."

MARINI. *Sonetti.*—" *A Cristoforo Colombo.*"

" The world through thee is by a new world richer."

" (Che) rilevare un che Fortuna rote
Talora al fondo, e consolar l'afflitto,
Mai non fu biasmo, ma gloria sovente."

ARIOSTO. *Orlando Furioso, X.*, 14.

" To succour one that turn of Fortune's wheel
Drags downward, and the afflicted to console
Ne'er blame did merit, oft doth glory bring."

" Rinfacciare il peccato
Altrui mai non conviene,
Ma rinfacciarlo a chi ti fa dél bene,
E da solenne ingrato."

FIACCHI. *Favola XIX.*—" *Il Pellegrino ed il Platano.*"

" The faults of others to reprove
Is by the world considered rude,
But to reprove the friend who shows his love
Is dastardly ingratitude."

"(Che) rinsanisce alcun pazzo talora,
Ma il cervel de l'amante ognor peggiora."
FORTIGUERRA. *Ricciardetto, XXVIII.*, 3.

"A madman now and then his wits regains
But aye from bad to worse go lovers' brains."

"Risguardiami; se sa legger d'amore,
Ch' io porto morte scritta nella faccia."
GUINICELLI. *Sonetto.* (*Poeti del Primo Secolo, Firenze*, 1816, *Vol. I., p.* 105.)

"Look on me! if canst read the signs of love,
Thou'lt see that death is written in my face."

"Risorgerò nemico ognor più crudo,
Cenere anco sepolto, e spirto ignudo."
TASSO. *Gerusalemme Liberata, IX.*, 99.

"Though in the grave my body buried lies,
Still fiercer foeman shall my spirit rise."

"Roma
Non sta fra quelle mura. Ella è per tutto
Dove ancor non è spento
Di gloria e libertà l'amor natio:
Son Roma i fidi miei, Roma son io."
METASTASIO. *Catone in Utica, Act II., Sc. II.*—(*Catone.*)

"Not within
Her walls stands Rome, for she is everywhere
Where still unfading blooms
The inborn love of fame and liberty:
My faithful friends are Rome, and Rome am I."

"Rompe il coperchio ogni soperchio." GOZZI. *Sermoni, IV.*
"All excess in the vessel breaks the lid."

"S' amor non è; che dunque è quel ch' io sento?
Ma s' egli è amor; per Dio che cosa, e quale?
Se buona; ond' è l' effetto aspro e mortale?
Se ria; ond' è sì dolce ogni tormento."
PETRARCA. *Sonetto in Vita di M. Laura, LXXXVIII.*

"If 'tis not love, what is't that moves my heart?
If love, then of what nature is the thing?
If good, whence comes its sharp and deadly sting?
If evil, tell me why so sweet the smart?"

"(Che) sacro manto indegnamente veste
Chi per publico ben del suo privato
Comodo non si spoglia."
GUARINI. *Il Pastor Fido, Act V., Sc. IV.*—(*Montano.*)

"The sacred robe unworthily doth garb
Him, who his own ease will not set aside
To serve the public weal."

"Saetta provisa vien più lenta." DANTE. *Paradiso, XVII.*, 27.
"Dart foreseen in flight is ever slow."—(*J. I. Minchin.*)

"Saggio cuor poco ride e poco piange."

TESTI. *A Raimondo Montecuccoli.*

"The wise heart seldom laughs and seldom weeps."

"Saggio è il giovane che sempre mostra di prendere moglie, e mai non la prende."

ARETINO. *Il Filosofo, Act I.—(M. Plataristotile.)*

"Wise is the young man who is always thinking of taking a wife and never takes one."

"Sai che si dice cinque acque perdute,
Con che si lava all' asino la testa."

PULCI. *Morgante Maggiore, XXVII.*, 276.

"'Tis said, you know, that though five times you wash
The ass's head, you only waste the water."

"Salute, O Satana,
O ribellione,
O forza vindice
Della ragione!"

CARDUCCI. *Inno a Satana.*

"All hail to thee, Satan,
O rebel all hail,
That makest the vengeance
Of reason prevail!"

"(Per) saper se 'l demonio è come pare,
S'egli è si brutto com' egli è dipinto."

BERNI. *Orlando Innamorato, LII.*, 1.

"That we may know
Whether the devil doth his looks belie,
And if he is as ugly as we paint him."

"Poi quel proverbio del Diavolo è vero
Che non è come si dipinge nero."

POLIZIANO. *Alla Dama.*

"That proverb's true with which you're all acquainted;
The devil's not so black as he is painted."

"Sappiamo non consistere la poesia in parole ed in suono che quanto son le parole espressioni d'imagini, ovver d'affetti."

BETTINELLI. *Lettere di Virgilio, Lettera I.*

"We know that poetry does not consist of words and sounds, except in so far as the words are the expression of images, or of passions."

"Sarai buon Re, se buon pastor sarai."

METASTASIO. *Il Re Pastore, Act II., Sc. IV.—(Alessandro.)*

"Be thou good shepherd, so thou'lt be good king."

"(E) sarebbe il volertela insegnare,
Portar acqua alla fonte, e legno al bosco."

GIUSTI. *Gingillino, Part III.*

"To wish to teach thee that, would be to bring
Wood to the forest, water to the spring."

"(Che) sarebbe pensier non troppo accorto
Perder due vivi per salvare un morto."
ARIOSTO. *Orlando Furioso, XVIII.*, 189.

"'Twere far unmeet, while from the deathful plain
We bear one corpse, two living should be slain."—(*Hoole.*)

"Sarò qual fui, vivrò com' io son visso."
PETRARCA. *Sonetto in Vita di M. Laura, XCV.*

"I will be what I was, will live as I have lived."

"Savio è chi d'or in or, non d'anno in anno,
Scudi, remedi, antidoti raguna
Contra i colpi di morte e di fortuna."
BERNI. *Orlando Innamorato, XXXI.*, 2.

"Wise is he who this hour, not year by year,
Makes himself safeguards, antidotes and shields
Against the weapons death or fortune wields."

"Scema la cura
Quando cresce la speme."
METASTASIO. *Ciro, Act II., Sc. VII.*—(*Arpago.*)

"Less grows our care
When hope increases."

"Schiavo, se giusto è il rè, non è lo stato."
PINDEMONTE. *Poesie Varie, Sonetto II.*—"*In Morte di Luigi XVI.*"

"No State's enslaved, if but the king be just."

"Scritto ampio e insipido non lode ottiene:
È più stimabile far poco e bene."
FIACCHI. *Favola XXVII.*—"*La Querce e la Pianta di Fragola.*"

"Small praise awaits a long and prosy book;
Short screed and good for higher meed may look."

"Se a corpo a corpo i prenci della terra
Dovran pugnar, non vi sarà più guerra."
CASTI. *Gli Animali Parlanti, XXI.*, 56.

"If ruler fought with ruler hand to hand,
Full soon would war be banished from the land."

"Se amore è cieco, non può il vero scorgere:
Chi prende il cieco in guida, mal consigliasi:
Se ignudo: uom che non ha, come puo porgere?"
SANNAZARO. *Arcadia, Ecloga VIII.*—(*Eugenio.*)

"If love be blind how follows he truth's path?
Who takes the blind as guide is ill-advised:
If naked: who can give, save he who hath?"

" Se dell' uve il sangue amabile
Non rinfranca ognor le vene,
Questa vita è troppo labile,
Troppo breve, e sempre in pene." REDI. *Bacco in Toscana.*

" If of the grape the crimson flow
Renew not in our veins the life,
Too brief our sojourn here below,
Too fleeting and with sorrows rife."

" Se è amor per noi, chi contra noi vuol essere? "
FOLENGO. *Orlandino, V.*, 46.

" If love be for us, who will be against us?"

" Se e' si considera bene como procedono le cose umane, si vedrà molte volte nascere cose, e venire accidenti, a' quali i cieli al tutto non hanno voluto che si provegga."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, II.*, 29.

" If we study closely the course of human events, we shall see that circumstances often arise, and accidents happen, which Heaven never intended us to foresee."

" Se è teco amor, di che temer più dei? "
MARINI. *L'Adone, Canto II.*

" If love be with thee, what hast more to fear? "

" Se fedele vuol la sposa,
Sia fedel lo sposo ancor."
GOLDONI. *Le Nozze, Act I., Sc. VII.*—(*Livietta.*)

" If their wives they would have faithful,
Husbands must be faithful too."

" Se frutti amari fino a qui vestiva,
Maledite i cultori, e non la pianta."
PINDEMONTE. *Poesie Varie. Sonetto I.*—" *Per l'Albero della Libertà.*"

" If to this day naught but sour fruit ye see,
Curse ye the husbandmen and not the tree."

" Se gli sta ben, la prenda."
FIACCHI. *Favole, LXXVIII.*—" *La Merla e il Passerotto.*"

" If the cap fits, let him wear it."

" Se gran tempo celato un mal si tiene,
Peggiorando, incurabile deviene."
CASTI. *Gli Animali Parlanti, VIII.*, 60.

" An ill that long in secret we endure
Grows more malignant aye, till naught can cure."

" Se il fil di canapa è marcio, non s' avrà mai corda buona."
MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XXIV.* (*Ed.* 1867, *Vol. II., p.* 167.)

" If the fibre of the hemp is rotten, you will never make a good rope of it."

"Se in lupi si trasformano i Pastori,
Gli agnelli diverran cani arrabbiati;
Che fra gli oltraggi quei sono i peggiori
Che ci fanno color, ch' abbiamo amati."

TASSONI. *La Secchia Rapita, XII.*, 30.

"If shepherds take on wolfish guise,
The lambs like rabid curs will prove;
For aye the deadliest injuries
Are wrought us by the ones we love."

"Se insultasse al pudor, pera la piuma,
E l'ingegno con lei." ZANELLA. *Passeggio Solitario, VI.*

"Perish the pen that modesty affronts,
Perish the brain that guides it."

"Se 'l cielo è degli amanti
Amico, e 'l mondo ingrato,
Amando, a che son nato?
A viver molto? E questo mi spaventa;
Che 'l poco è troppo a chi ben serve e stenta."

BUONAROTTI. *Madrigali, XV.*

"If lovers heaven befriends
While the world spiteful proves,
Loving, why was I born?
Is't for long life? Nay, for that were a hell;
Short is too long for him that serveth well."

"Se 'l peccar è si dolce
E 'l non peccar si necessario, è troppo
Imperfetta natura,
Che repugni a la legge;
O troppo dura legge
Che la natura offendi."

GUARINI. *Il Pastor Fido, Act III., Sc. IV.*—(*Amarilli.*)

"If sinning is so sweet
And it is needful not to sin, then far
Is nature from perfection,
That wars against the law;
O law! thou art too stern
That nature dost offend."

"Se la natura producesse tutte le cose perfette, non bisognerebbe l'arte, e se l'arte potesse farle perfette da se stessa, non bisognerebbe la natura."

GELLI. *Capricci del Bottaio, Ragionamento V.*—(*L'Anima.*)

"If nature could produce all her works in perfection, there would be no need of art, and if art could make them perfect by herself, there would be no need of nature."

"Se la propria salute suole a ciascuno esser cara, quanto la libertà debba esser più accetta, e più grata, senza la quale da gli huomini buoni, e prestanti non è ragionevolmente da desiderare la vita."

POGGIO. *Istoria Fiorentina, Lib. II.* (*Ed. Fiorenza*, 1598, *p.* 43.)

"If one's own preservation is dear to each of us, how much more should liberty be valued and loved, since without it no upright and honourable man can reasonably desire to live."

"Se la vita amar si suole
Per consiglio di natura,
Ama l'uom nella sua prole
Della vita una metà."

GOLDONI. *L'Unzione di David, Part I., Sc. II.*—(*Isai.*)

"If, in accord with nature's plan,
Life is to all men dear,
'Tis in his offspring that the man
Half of his life doth love."

"Se non è vero, egli è stato un bel trovato."

DONI. *I Marmi, Part I., Ragionamento IV.*—(*Rudolfo.*)

"Se non è vero, è molto ben trovato."

BRUNO. *Gli Eroici Furori, Part II., Dialogo III.*—(*Laodonio.*)

"If it be not true it is marvellous well invented."

"Son ciance e be' trovati
Di romanzieri pazzi e spiritati."

FORTIGUERRA. *Ricciardetto, X.*, 34.

"These tales as nonsense stand confessed,
And fond imaginings of scribes possessed."

"Se non si può, non si debbe volere."

PULCI. *Morgante Maggiore, XXV.*, 285.

"We should not wish for what we may not have."

"Se più che crini avesse occhi il marito,
Non potria far, che non fosse tradito."

ARIOSTO. *Orlando Furioso, XXVIII.*, 72.

"Were numerous as his hairs a husband's eyes,
A wife's deceit would every watch surprise."—(*Hoole.*)

"(Che) se t' assale a la canuta etate
Amoroso talento,
Havrai doppio tormento,
E di quel che potendo non volesti,
E di quel che volendo non potrai."

GUARINI. *Il Pastor Fido, Act I., Sc. I.*—(*Linco.*)

"If when grey hairs thy head do crown
Love's passion thee should trouble,
Then is thy torment double,
For that thou wouldst not when thou hadst the power,
And that thou canst not now thou hast the will."

"(Or) se tu se' vil serva, è il tuo servaggio
(Non ti lagnar) giustizia, e non oltraggio."

TASSO. *Gerusalemme Liberata, I.*, 51.

"If thou art abject slave, thy servile state
Is justice and not wrong: curse not thy fate."

"Se un don ti porge una nemica mano,
È dono infausto, e frodo in esso annida."
FIACCHI. *Favole, LXXV.*—"*Il Lupo.*"

"If gift be brought thee by a foeman's hand,
Ill-omened is the gift; fraud nests therein."

"Se uno non sa tenere secreto una cosa sua, manco un altro si potrà tenere."
DONI. *I Marmi, Part I., Ragionamento VI.*—(*Lorenzo.*)

"If one cannot keep silent about one's own affairs, still less can one expect others to do so."

"Se volete che la notte vi paja un soffio, dormitela tutta."
ARETINO. *La Talanta, Act II., Sc. III.*—(*Pizio.*)

"If you want the night to seem a moment to you, sleep all night."

"Seconda avversità, pietoso sdegno
Con leve sferza di lassù flagella
Tua folle colpe, e fa di tua salute
Te medesimo ministro." TASSO. *Gerusalemme Liberata, XII.*, 87.

"Helpful misfortune, wrath most pitiful
With mildest scourge doth from on high chastise
Thy foolish error, and doth make thyself
Of thy salvation minister."

"Seggendo in piuma
In fama non si vien, nè sotto coltre."
DANTE. *Inferno, XXIV.*, 47.

"Idly lapt in down
'Neath coverlets, for him fame never groweth."—(*J. I. Minchin.*)

"Sembra gentile
Nel verno un fiore
Che in sen d'Aprile
Si disprezzò.
Fra l'ombre è bella
L'istessa stella
Che in faccia al sole
Non si mirò." METASTASIO. *L'Asilo d'Amore.*—(*Mercurio.*)

"Fair seemeth the flower
In December's dark days
That in April's bright hour
None deigneth to praise.
Full bright the star beameth
In shadow of night
That when the sun gleameth
Is hid from our sight."

"Seme presuntuoso, che a' peccati
Corre sempre che più gli son vietati."
BERNI. *Orlando Innamorato, LXIV.*, 3.

"Presumptuous seed, that ever is most prone
To trespasses that we may least condone."

"Le cose vietate fan crescere la voglia."
ALAMANNI. *La Flora, Act I., Sc. II.—(Tonchio.)*

"Forbidding but adds flame to our desire."

"Sempre quel ch' è vietato, e quel ch' è raro
Più n'invoglia il desire, e più n' è caro."
MARINI. *L'Adone, V.*, 109.

"Ever what is forbidden, what is rare,
Doth more delight us, more our thoughts ensnare."

"Sempre a quel ver ch' ha faccia di menzogna
De' l'uom chiuder le labbre quant' ei puote,
Però che senza colpa fa vergogna." DANTE. *Inferno, XVI.*, 124.

"Of that truth always which like falsehood seems,
Man should keep closed his lips whene'er he can,
Since without fault of his it bringeth shames."
—*(J. I. Minchin.)*

"Mi bisogna
Allegar forte il verso del Poeta:
Sempre a quel ver, ch' ha faccia di menzogna,
È piu senno tener la lingua cheta."
PULCI. *Morgante Maggiore, XXIV.*, 104.

"Needs must I
Support the poet's words with all my force:
Towards truth that wears the semblance of a lie,
Aye to keep silence is the wisest course."

"Sempre al pensier tornavano
Gli irrevocati dì." MANZONI. *Adelchi, Act IV., Sc. I.—(Chorus.)*

"And ever to the thought returned
The days beyond recall."

"Sempre avviene
Che dove men si sa, più si sospetta."
MACCHIAVELLI. *Capitolo dell' Ingratitudine.*

"It happens aye
That where men least do know, they most suspect."

"Sempre che l'inimico è più possente,
Più chi perde accettabile ha la scusa."
ARIOSTO. *Orlando Furioso, XXIV.*, 32.

"If overwhelming be the foeman's might,
'Tis easier to forgive the man that fails."

"Sempre chi piglia i lioni in assenzia
Vedrai, che teme d'un topo in presenzia."
PULCI. *Morgante Maggiore, XXII.*, 121.

"He who would lions tame when none are by,
Will faint, you'll see, should he a mouse espy."

"Sempre color che ne i terrî ostili
Fan guerra, denno aver le menti audaci,
Ma star con l'opre timide e sicure."
TRISSINO. *L'Italia Liberata da' Goti, Lib. VI.* (*Ed. Parigi*, 1729, *Vol. I., p.* 229.)

"They who within the foeman's boundaries
Wage war, must ever be of courage high,
But cautious aye and timid in their acts."

"Sempre di verità non è convinto
Chi di parole e vinto."
GUARINI. *Il Pastor Fido, Act V., Sc. V.*—(*Çarino.*)

"Not always is he of the truth convinced
Who is o'ercome in argument."

"(Perocchè) sempre dolce al mondo è rara."
POLIZIANO. *Stanze, II.*, 27.—(*Of Fortune.*)

"On few in this world fortune always smiles."

"(Che) sempre è più leggier ch' al vento foglia,
E mille volte il dì vuole e disvuole:
Segue chi fugge, e chi la vuol s'asconde,
E vanne e vien, come alla riva l'onde."
POLIZIANO. *Stanze, I.*, 14.

"Lighter is she than leaflet in the breeze,
Changes her moods a thousand times a day,
Follows who flees, from him who seeks her hides,
And comes and goes as on the beach the tides."

"Sempre il peggior consiglio
È il non prender alcun."
METASTASIO. *Demofoonte, Act III., Sc. VII.*—(*Creusa.*)

"'Tis the worst counsel aye
To take no counsel."

"Sempre, ma più quando è nuova,
Seco ogni signoria sospetto porta."
ARIOSTO. *Orlando Furioso, IX.*, 61.

"Always, but most when it is newly won,
Doth lordship bring suspicion in its train."

"(Che) sempre mai ne l'opre de la guerra
Più la prestezza val che la virtute."
TRISSINO. *L'Italia Liberata da Goti, Lib. VII.* (*Ed. Parigi*, 1729, *Vol. I., p.* 246.)

"For in war's operations aye we find
Swift movement, more than valour, gain the day."

"Sempre non può l'uomo un cibo, ma talvolta desidera di variare."
BOCCACCIO. *Il Decameron. Giornata VII., Novella VI.*

"A man cannot always live on the same food, but must from time to time vary his diet."

"Sendo delle cose humane, e massime delle guerre signore la fortuna."
POGGIO. *Istoria Fiorentina, Lib. VI.* (*Ed. Fiorenza*, 1598, *p.* 175.)

"Fortune being the mistress of all human affairs, and especially of war."

"Sendo la natura de' popoli sempre mobile, e volta al peggio, e desiderosa di veder cose nuove."
POGGIO. *Istoria Fiorentina, Lib. VIII.* (*Ed. Fiorenza*, 1598, *p.* 232.)

"The nature of mobs being always fickle, and prone to evil, and hankering after some new thing."

"Sendo più da temere un nimico vicino, che sperare nel favore d'uno amico di lunge."
POGGIO. *Istoria Fiorentina, Lib. V.* (*Ed. Fiorenza*, 1598, *p.* 146.)

"There being more to fear from a hostile neighbour, than to hope for from the goodwill of a distant friend."

"Sendo più facil cosa estirpare un male, quando comincia, che quando ha generato la barbe."
POGGIO. *Istoria Fiorentina, Lib. V.* (*Ed. Fiorenza*, 1598, *p.* 143.)

"It being easier to root out an evil in its youth, than when it has grown a beard."

"(Uomo sapiente e vero
La cui parola approva ognunque saggio)
Sentina d'ogni vizio l'ozio conta."
GUITTONE D'AREZZO, *Canzoni, XXI.*

"One of the wise and true,
Whose dictum is approved by every sage,
Counts idleness the sink of every vice."

"Senza cuor contento, non c' è bene che valga, come col cuor contento non c' è male che nuoca in questo mondo."
MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XXIV.* (*Ed.* 1867, *Vol. II., p.* 150.)

"Without a contented heart there is no blessing worth having, just as with a contented heart there is no evil that harms us in this world."

"Senza soldi e senza regno
Brutta cosa è l'esser re."
CASTI. *Il Re Teodoro in Venezia, Act I., Sc. I.—(Teodoro.)*

"Without a penny and without a throne,
A king's position is an ugly one."

"Serba ogni pianta della sua radice
Benchè sia tralignato il frutto poi."
PULCI. *Morgante Maggiore, XXVI.*, 83.

"A plant doth somewhat of its root preserve,
E'en though its fruit be all degenerate."

"(Ma pur) si aspre vie, nè sì selvagge
Cercar non so, ch' Amor non venga sempre
Ragionando con meco, ed io con lui."

PETRARCA. *Sonetto in Vita di M. Laura, XXII.*

"Yet never path so stony nor so wild
I travel, but Love fareth by my side,
And reasoneth with me and I with him."

"Si crede, et anco spesso si vede per esperienza, che le ricchezze male acquistate non passano la terza generazione."

GUICCIARDINI. *Avvertimenti, XXXVII.*

"We believe, and moreover we often see by experience, that ill-gotten wealth does not pass beyond the third generation."

"Si credono
Mal volentier le cose che dispiacciono."

ARIOSTO. *Il Negromante, Act III., Sc. II.—(Fisico.)*

"With an ill-grace
Do men believe those things that please them not."

"Si deve notare che l'odio si acquista così mediante le buone opere come le triste; e però, come dissi di sopra, volendo un Principe mantenere lo stato, è spesso forzato a non esser buono."

MACCHIAVELLI. *Il Principe, Cap. XVIII.*

"It must be remarked that we incur men's hatred as well by good as by bad actions; therefore, as I said before, if a prince desires to maintain his authority, he is often forced to quit the path of virtue."

"Si deve segnar sette e tagliar uno."

CELLINI. *Vita, Lib. I., Cap. LXXI.*

"We must mark seven times and cut once."—(*J. A. Symonds.*)

"Si fermano anche i lupi quando hanno afferrato la preda."

PEPOLI. *La Scommessa, Act I., Sc. I.—(Il Marchese.)*

"Even the wolves cease their depredations, when they have secured all the prey."

"Si giova e il vuol politica, si faccia;
Quando ella parla, la moral si taccia."

CASTI. *Gli Animali Parlanti, XIV.*, 81.

"Expediency demands, no more delay;
Morals, in such a case, have naught to say."

"Si sa che d'un istante
Un secolo formar suol chi ben ama."

GOLDONI. *Statira, Act I., Sc. III.—(Arbace.)*

"Of one short moment, well we know,
Who truly loves will make a century."

"(Ma) sì secreto alcuno esser non puote,
Ch' al lungo andar non sia chi 'l veggia e note."

ARIOSTO. *Orlando Furioso, XXII.*, 39.

"None may his secret thought so well conceal
But one at last shall note it, and reveal."

"Si spiega assai chi s'arrosisce e tace."
METASTASIO. *L'Amor Prigionero.*—(*Amore.*)

"She all betrays who blushes and says naught."

"Si tema in corte la virtù, non s'ama."
CASTI. *Gli Animali Parlanti, IV.*, 67.

"Virtue is feared at court, and is not loved."

"Si trovano più santi che uomini da bene."
DATI. *Lepidezze di Spiriti Bizarri.* (*Ed. Firenze*, 1829, *p.* 41.)

"There are more saints in the world than good men."

"(Perchè) si vive in questa umana vita
Come si puote, e non come si vuole."
TRISSINO. *L'Italia Liberata da' Goti, Lib. XV.* (*Ed. Parigi*, 1729, *Vol. II.*, *p.* 236.)

"For in this earthly life
We live not as we would, but as we can."

"Sia modesto l'autor; che sien le carte
Men pudiche talor, curar non deve."
MARINI. *L'Adone, VIII.*, 6.

"If modest be the scribe, he need not care
If in his writings he less prudish seem."

"(E) sia più tosto a lei, per le man vostre
Tolta la vita, e 'l sangue, che l'onore,
Che senza dubbio, se la donna il perde,
Non la resta vivendo altro di buono."
TRISSINO. *L'Italia Liberata da Goti, Lib. XVII.* (*Ed. Parigi*, 1729, *Vol. II.*, *p.* 315.)

"And rather let thine own hand strike the blow
That sheds thy life blood, than thine honour lose,
For surely, if she be of that bereft,
A woman's life naught else of worth doth hold."

"Sia tosto o tardi, ha da morir chi nasce,
Ma vita neghittosa è ignobil morte,
E visse assai chi può morir con gloria."
ZENO. *Ifigenia, Act I., Sc. VI.*—(*Achille.*)

"Or soon or late, whoso is born must die,
But shiftless life leads to ignoble death,
And he who nobly dies lived not in vain."

"Siam poi alla terra (ch' è un grande animale
Dentro al massimo) noi, come pidocchi
Al corpo nostro."
CAMPANELLA. *Poesie Filosofiche.*—"*Del Mondo e sue Parti.*"

"We to the earth (which is a mighty beast
Within the mightiest) are then like fleas
To our own bodies."

"Sicchè vegga il mondo, quando la Fortuna vuol torre a assassinare un uomo, quante diverse vie la piglia."

CELLINI. *Vita, Lib. I., Cap. CXIII.*

"Let the world then take notice, when Fortune has the will to ruin a man, how many divers ways she takes!"—(*J. A. Symonds.*)

"Siccome al cane in guardia posto all' orto,
Che non mangia i poponi, e non consente
Che altri ne mangi, ogni uomo gli da torto."

BOIARDO. *Timone, Act II., Sc. I.*—(*Giove.*)

"Like dog that in the garden keepeth ward,
Eating no melons, but allowing none
To eat thereof, he is of all abhorred."

"Voi siete come il can del Ortolano;
Non mangia, e non ne vuol lasciar mangiare."

GOLDONI. *Il Festino, Act I., Sc. II.*—(*Il Conte.*)

"Ye may be likened to the gardener's dog,
That eateth not, nor letteth others eat."

"Siccome il non poter avere le cose desiderate moltiplica l'appetito, così lo averne poi copia suole generare fastidio."

TASSO. *Dei Casi d'Amore.* (*Ed.* 1894, *p.* 106.)

"Just as being unable to have the things we desire multiplies our appetite, so the having them in abundance generates satiety."

"Simile è la ragione a un lento foco,
Che con attività senza fracasso
Tutto purge e depura appoco, appoco."

CASTI. *Gli Animali Parlanti, VII.*, 108.

"Like a slow fire that worketh quietly,
Yet all unceasing, so by slow degrees
Doth reason all things cleanse and purify."

"So ben, ch' in tutto il gran femmineo stuolo
Una non è, che stia contenta a un solo."

ARIOSTO. *Orlando Furioso, XXVIII.*, 50.

"Of all the sex, this certain truth is known,
No woman yet was e'er content with one."—(*Hoole.*)

"So com' Amor saetta, e come vola;
E so com' or minaccia, ed or percote;
Come ruba per forza, e com' invola;
E come sono instabili sue rote;
Le speranze dubbiose, e 'l dolor certo
Sue promesse di fè come son vote."

PETRARCA. *Trionfo d'Amore, III.*, 175.

"I know full well how swift Love's arrows fly,
How now he threats, now pierces through and through,
Now steals by force, and now by strategy.
Full soon he turns our gladness into rue,
Fleeting his joys, naught lasting but the pain,
And vain his promise of fidelity."

"Sol beato è chi gode in ore liete
Tra i modesti piacer bella quiete." MARINI. *L'Adone, IX.*, 91.

"He who in happy hour enjoys his rest,
With modest pleasures crowned, alone is blest."

"Sol l'audace
Ha fortuna in amor."
GOLDONI. *Belisario, Act I., Sc. IX.*—(*Teodora.*)

"None but the brave deserve the fair."

"Sol se stessa e nul altra somiglia."
PETRARCA. *Sonetto in Vita di M. Laura, CIX.*

"Herself alone, none other she resembles."

"Sola la miseria è senza invidia nelle cose presente."
BOCCACCIO. *Il Decameron, Giornata IV., Intermezzo.*

"As things are now, only absolute misery is free from envy."

"Solo chi non fa niente è certo di non errare, di non far dire, e non far pur ridere talvolta."
MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. XVI.* (*Ed.* 1867, *Vol. I., p.* 321.)

"It is only the man who never does anything who can be sure of making no mistakes, and of never being the subject of gossip, or even occasionally of ridicule."

"Solo è sanza virtù chi non la vuole."
PANDOLFINI. *Del Governo della Famiglia.* (*Ed. Milan,* 1802, *p.* 93.)

"He only is without virtue who does not desire it."

"Solo il buono è amabile veramente."
SALVIATI. *Dialogo d'Amicizia.* (*Ed. Milan,* 1809, *p.* 55.)

"Only the good man is really loveable."

"(Ma) solo una salute
Al disperato è 'l disperar salute."
GUARINI. *Il Pastor Fido, Act II., Sc. I.*—(*Ergasto.*)

"The desperate shall only safety find
Who doth despair of safety."

"Che per disperazion l'uom s'assicura."
PULCI. *Morgante Maggiore, XXV.*, 69.

"'Tis in despair man's greatest safety lies."

"Son degli Dei ministri
I terreni monarchi e non son Dei."
GOLDONI. *Giustino, Act V., Sc. VII.*—(*Ergasto.*)

"God's ministers
All earthly monarchs are; they are not gods."

"Son due consiglieri
Possenti e sinceri,
Natura ed amor."

GOLDONI. *Il Talismano, Act III., Sc. XII.*—(*Coro.*)

"Advisers have we two,
Both powerful and true,
In nature and in love."

"Son pittore anch' io."

CORREGGIO. (*Pungileone, Memorie Istoriche di Antonio Allegri, Vol. I., p.* 61.)

"I, too, am a painter."

"Son più stupende di natura l'opre
Che 'l finger vostro, e più dolci a cantarsi."

CAMPANELLA. *Poesie Filosofiche.*—"*A' Poeti.*"

"Dame Nature's works are more stupendous far
Than your inventions, and more sweet to sing."

"Son un di quei cervelli che al mondo oggi si vedono,
Che criticando gl' altri alzar se stesso credono."

GOLDONI. *La Metempsicosi, Act I., Sc. I.*—(*Momo.*)

"One of those brains that in the world to-day we oft descry,
Who by criticising others think to raise themselves on high."

"Son vari i gusti,
Ma poi il più bello è che ciascun pretende
Essere il gusto suo miglior d'ogni altro."

CASTI. *Prima la Musica e poi le Parole, Sc. VI.*—(*Il Poeta.*)

"Tastes are various,
But most amusing 'tis that each pretends
That 'tis his taste that is the best of all."

"Son veramente i sogni
De le nostre speranze,
Più che de l'avenir, vane sembianze,
Imagini del dì, guaste e corrotte
Da l'ombre de la notte."

GUARINI. *Il Pastor Fido, Act I., Sc. IV.*—(*Titiro.*)

"We rather, in our dreams,
Do the vain semblance see
Of what we hope, than of what is to be;
The images that greet our waking sight,
Distorted by the shadows of the night."

"I sogni non son altro, che van' ombre
Immaginate dal pensier del giorno."

RUCELLAI. *L'Oreste, Act I.*—(*Olimpia.*)

"Naught else but empty shadows are our dreams,
Reflected from the day's imaginings."

"Sono di tre generazioni cervelli; l'uno intende per sè, l'altro intende quanto da gli altri è mostro, il terzo non intende, nè per se stesso, nè per dimostrazione d'altri. Quello primo è eccellentissimo, il secondo eccellente, il terzo inutile."

MACCHIAVELLI. *Il Principe, Cap. XXII.*

"There are three classes of brains; the first understands of itself, the second understands whatever is explained to it by others, the third understands neither of itself, nor by others' explanations. The first is super-excellent, the second excellent, the third useless."

"Sono i vecchi como mente e anima di tutto il corpo della famiglia."

PANDOLFINI. *Del Governo della Famiglia.* (*Ed. Milan*, 1802, *p.* 59.)

"The old people are the brain and the heart of the whole body of the family."

"Sono inutili i consigli diligenti e prudenti, quando l'esecuzione procede con negligenza, e imprudenza."

GUICCIARDINI. *Istoria d'Italia, Lib. IV.* (*Ed. Milan*, 1803, *Vol. II., p.* 194.)

"Prudent and well-devised plans are useless if they are carried out carelessly and imprudently."

"Sono maggiori gli spaventi che i mali."

MACCHIAVELLI. *La Mandragola, Act III.*—(*Frate Timoteo.*)

"Our terrors are in excess of the evils that cause them."

"Sono tanto semplici gli uomini, e tanto ubbidiscono alle necessità presenti, che colui che inganna trovera sempre chi si lascerà ingannare."

MACCHIAVELLI. *Il Principe, Cap. XVIII.*

"Men are so simple, and so subservient to present necessities, that whoever wishes to deceive will always find some who are ready to be deceived."

"(Ma) sopra tutto nel buon vino ho fede,
E credo che sia salvo chi gli crede."

PULCI. *Morgante Maggiore, XVIII.*, 115.

"But most of all good wine my faith receives;
He finds salvation who in this believes."

"Sospetto licenzia fede."

Proverb quoted by Bacon, Essays, XXXI.

"Suspicion bids fidelity begone."

"Sovra il mio capo il giuro; ove non basti,
Su l'onor mio; di cui nè il re, nè il cielo,
Arbitri d'ogni cosa, arbitri sono."

ALFIERI. *Filippo, Act III., Sc. V.*—(*Perez.*)

"I stake my life; if that suffice thee not,
Mine honour, over which nor king nor heaven
Hath sway, though they have sway o'er all things else."

"Speranza è la nutrice di pensieri."

FOLENGO. *Orlandino, IV.*, 32.

"Hope is the nurse of all our thoughts."

"Speranza lusinghiera,
Fosti la prima a nascere,
Sei l'ultima a morir."

METASTASIO. *Demetrio, Act I., Sc. XV.*—(*Barsenè.*)

"O hope, thou flatterer!
Thou wast the earliest born,
And art the last to die."

"Sperar ben si de' sempre."

GUARINI. *Il Pastor Fido, Act I., Sc. IV.*—(*Montano.*)

"Hope ne'er must be abandoned."

"Speriam, che 'l sol caduto anco rinasce,
E 'l ciel quando men luce
L'aspettato seren spesso n'adduce."

GUARINI. *Il Pastor Fido, Act IV.*—(*Coro.*)

"Hope ever, for the sun that sets shall rise,
And oft the sky, when it doth darkest seem,
Is but the herald of the expected gleam."

"(Che) spesso avvien che ne' maggior perigli
Sono i più audaci gli ottimi consigli."

TASSO. *Gerusalemme Liberata.*

"When man by direst peril is oppressed,
Ofttimes the boldest counsels are the best."

"Che nei grossi pericoli, le pronte
E le arrischiate resoluzioni
Son per salvarti unici mezzi e buoni."

MELI. *Favole.*—"*La Tribu dei Becchi.*"

"For 'tis in prompt resolves
And hazardous, when perils great arise,
That thy sole pathway to salvation lies."

"(E) spesso d'un gran mal nasce un gran bene,
Ch' ogni giudicio pel peccato viene."

PULCI. *Morgante Maggiore, IV.*, 100.

"Oft a great evil some great blessing brings,
For 'tis from error that ripe judgment springs."

"Ed è, e sempre fu, e sempre fia
Che 'l mal succede al bene, e il bene al male,
E l'un sempre cagion dell' altro sia."

MACCHIAVELLI. *L'Asino d'Oro, Cap. V.*

"It is, and aye has been, and aye shall be,
That evil follows good, good follows evil,
And one the other causing aye we see."

"I gran mali son figliuoli di gran beni, e i gran beni prole di i gran mali."

ARETINO. *Lo Ipocrito, Act V., Sc. IX.*—(*Porfirio.*)

"Great evils are the children of great blessings, and great blessings the offspring of great evils."

"Spesso d'un gran male esce qualche bene."

GELLI. *Capricci del Bottaio, Ragionamento VI.*—(*Giusto.*)

"Often from great evil issues somewhat of good."

"Spesso sono così nocivi i timori vani, come sia nociva la troppa confidenza."

GUICCIARDINI. *Istoria d'Italia, Lib. VII.* (*Ed. Milano*, 1803, *Vol. IV., p.* 102.)

"Unfounded fears are often as hurtful as over-confidence."

"Stampano i dotti e stampan gli ignoranti
Libri diversi; e peggiorando invecchia
Il mondo, in mezzo di tanti libri e tanti."

PASSERONI. *Rime, Capitolo VI.*

"Wise men and fools alike, in varying style,
Rush into print, and still, midst books galore,
The world grows ever older and more vile."

"(Tutti sanno che il nome di) studente
Vuol dire: Un tale che non studia niente."

FUSINATO. *Lo Studente di Padova, Part I.*

"As you all know, he whom we student call
Is one who thinks of study last of all."

"Studia prima la scienza, e poi seguita la pratica nata da essa scienza."

LIONARDO DA VINCI. *Trattato della Pittura, Cap. VII.*

"First study the science, and then practise the art which is born of that science."

"(Deh! come è ver che) subito trovato
Il bello piace a chi non è malato."

BRACCIOLINI. *Lo Scherno degli Dei, XII.*, 6.

"True 'tis, when unexpectedly we find
The beautiful, it charms the healthy mind."

"Suole il dardo prima preveduto meno nuocere, e con minore piaga ferire."

PANDOLFINI. *Del Governo della Famiglia.* (*Ed. Milano*, 1802, *p.* 81.)

"The shaft that is foreseen harms less, and strikes with less force."

"Superbo al pare
Di chi troppo richiede
È colui chi ricusa ogni mercede."

METASTASIO. *Ezio, Act I., Sc. IX.*—(*Valentiniano.*)

"Full as arrogant
As he who asks too much,
Is he who every recompense declines."

"Taceano il vento, e l'onda, e da l'erbosa
Piaggia non si sentia mover bis-biglio;
L'aria, l'acqua e la terra in varie forme
Parean tacendo dire: Ecco Amor dorme."

TASSONI. *La Secchia Rapita, VIII.*, 49.

"Stilled be the breezes and the waves, and let
No murmur from the grass-clad slopes be heard;
Let earth and air and water silence keep,
Yet seem to whisper: Here lies Love, asleep."

"Tacendo
Un gran piacer, non è piacer intero."

MACCHIAVELLI. *L'Asino d'Oro, Cap. IV.*

"Pleasure keen, enjoyed
In silence, is not pleasure unalloyed."

"Tal come il mal, il ben muore e rinasce,
Che altro il mal poi non è, che un bene in fasce."

FILICAJA. *Canzone XXXI.*

"Like unto evil, good doth ebb and flow;
An ill is naught but good in embryo."

"Tal di me schiavo e d'altri e della sorte,
Conosco il meglio ed al peggior m' appiglio,
E so invocare e non darmi la morte."

FOSCOLO. *Sonetto.*—"*Di sè stesso.*"

"Of fortune, of myself, of others slave,
I know the better course and choose the worst,
And call on death, yet ne'er her coming brave."

"Tal l'aspro saettare, e tanto dura,
Che per l'ombra de' dardi il ciel s'oscura."

BERNI. *Orlando Innamorato, LXIV.*, 61.

"And still the arrows flew so thick and fast,
That, as by clouds, the heavens were overcast."

"Tal par gran maraviglia e poi si sprezza."

PETRARCA. *Canzone in Vita di M. Laura, IX.*

"What first seems wondrous, after is despised."

"Tal persona, tal pasta."

GIGLI. *La Sorellina di Pilone, Act V., Sc. XVI.*—(*Burino.*)

"Different men are made of different stuff."

"(Che) tal vantaggio ha il vivo ognor sul morto,
Che chi vive ha ragion, chi muore ha torto."

CASTI. *Gli Animali Parlanti, X.*, 117.

"Living o'er dead have aye this vantage strong,
That he who lives is right, who dies is wrong."

"Talvolta ha più forze uno sguardo pietoso che mille preghi."
TASSO. *Dei Casi d'Amor.* (*Ed.* 1894, *p.* 177.)

"Ofttimes a piteous look has more power than a thousand prayers."

"Tanto buon che val niente."
Proverb quoted by Bacon, Essays, XIII.

"So very good that he is worth nothing."

"Tanto nuoce il voler pigliare occasione troppo acerba, quanto lasciarla maturar troppo." LOTTINI. *Avvedimenti Civili*, 266.

"It is just as harmful to pluck an opportunity too green, as to leave it till it is over-ripe."

"(Ma) tanto più maligno e più silvestro
Si fa il terren col mal seme e non colto,
Quant' egli ha più di buon vigor terrestro."
DANTE. *Purgatorio, XXX.*, 118.

"But so much more malign and tangled groweth,
With poisonous wilding seeds, the uncultured sward,
As of terrestrial strength the more it showeth."
—(*J. I. Minchin.*)

"Tanto un legno il gran mar solca per prora,
Ch' a qualche scoglio si conduce o porto."
PULCI. *Morgante Maggiore, XXVII.*, 189.

"The ship that long doth plough the angry main,
Must strike a rock or come to port at last."

"Tardi, dico, gravi, e pesati denno essere i proponimenti; maturo, secreto, e cauto deve essere il consiglio; ma l'esecuzione bisogna che sia alata, veloce e presta."
BRUNO. *Spaccio della Bestia Trionfante, Dialogo I.*, 1.—(*Saulino.*)

"Deliberate, serious and well weighed should be our proposals; secret, cautious and matured our decision; but the execution must be prompt and rapid as flight of bird."

"Tema di traboccar chiunque stà." FOLENGO. *Orlandino, III.*, 43.

"Let whoso standeth fear lest he should fall."

"Temer dell' antico oste nuovo inganno."
VITTORIA COLONNA. *Rime Spirituali, LXXVI.*

"From th' ancient foe aye fear some new deceit."

"Temer si dee di sole quelle cose
Ch' hanno potenza di far altrui male:
Dell' altre no, che non son paurose." DANTE. *Inferno, II.*, 88.

"Those things alone one ever ought to fear
That have the power to wreak on others ill;
Naught else can ever cause of dread appear."
—(*J. I. Minchin.*)

"Temiamo i vivi, insidiosi, avari,
Che gettan l'esca del sorriso, e poi
Succiano il sangue e il core;
Non i defunti che, pietosi e cari,
Vengon ne' sogni a favellar con noi
D' un' armonia migliore."

PRATI. *Canti per il Popolo.*—"*Viaggio Notturno.*"

"The living, greedy, treacherous, let us fear,
Who bait the hook for us with friendly smile,
Then drain our life-blood dry,
And not the dead, compassionate and dear,
Who come in dreams to talk with us awhile
Of nobler harmony."

"Temo i miei falli; e se di lor non t'armi,
Il braccio ái tu di gagliardía sì scemo
Che non puoi senza me misero farmi."

FILICAJA. *Sonetto X.*—"*Alla Fortuna.*"

"I fear my failings; and unless thou arm
Thy hand with these, so little power thou hast,
Without my aid thou canst not do me harm."

"Tempo da travagliare è quanto è 'l giorno."

PETRARCA. *Sestina in Vita di M. Laura, I.*

"'Tis time to work so long as it is day."

"Tempo è da travagliar mentre il sol dura,
Ma nella notte ogni animale ha pace."

TASSO. *Gerusalemme Liberata, VI.*, 52.

"'Tis time to labour while the sun doth shine,
But in the night hath every creature peace."

"Timidezza sul trono è ognor tiranna."

CASTI. *Gli Animali Parlanti, XV.*, 106.

"Timidity enthroned is aye tyrannical."

"(E) tirannide, in ciò più ria di tanto,
Che a se di leggi fea mendace velo."

ALFIERI. *Agide, Act IV., Sc. III.*—(*Anfare.*)

"And tyranny, but to be feared the more
When of the laws it makes a lying veil."

"Tosto
Il fonte de le lagrime si secca;
Ma il fiume de la gioia abonda sempre."

GUARINI. *Il Pastor Fido, Act V., Sc. VIII.*—(*Corisca.*)

"Swiftly the fountain of our tears runs dry,
But aye flows full the river of our joy."

"(Che) tosto, o buona, o ria, che la fama esce
Fuor d'una bocca, in infinito cresce."

ARIOSTO. *Orlando Furioso, XXXII.*, 32.

"For rumour, good or evil, that doth rise
From human lips, swift grows to monstrous size."

"Tra i benefizi che ci ha fatto Iddio,
Non è mica il minor quello del vino."

FORTIGUERRA. *Ricciardetto, XVII.*, 1.

"'Mongst the good things by God on man bestowed,
By no means least I count the gift of wine."

"Tra i sanguinosi tratti
Che a criticar le mie
Povere poesie
Hai mille volte fatti,
Il più sicura, il più crudel fu poi
Quello d' attribuirmi i versi suoi."

BETTINELLI. *Epigrammi, II.*

"Oft from your bow the murderous arrow flies,
When you my humble lays would criticise,
But you aimed best, and smote most shrewdly when
You hinted that your verse was from my pen."

"Trasumanar significar *per verba*
Non si potria."

DANTE. *Paradiso, I.*, 70.

"By words cannot be told how one doth pass
From human thus."—(*J. I. Minchin.*)

"Trattar le cose con molti, risolverle con pochi, o da se solo."

MONTECUCCOLI. *Memorie, Lib. I., LXII.* (*Ed. Colonia*, 1704, *p.* 83.)

"Discuss your plans with many, decide on them with few, or by yourself."

"Tre cose l'uomo cacciano di casa,
Il fumo, il foco, e la moglie malvasa."

FOLENGO. *Orlandino, V.*, 69.

"Three things will drive a man to leave his house:
A smoky chimney, fire and a scolding spouse."

"Troppi taglian la pianta per i frutti,
E traggono lor pro dal mal di tutti."

DALL' ONGARO. *Stornelli Politici.* "*Gaetano Semenza,*" *II.*

"Too many for the fruit cut down the tree,
And find their gain in world-wide misery."

"Troppo e poco saper la vita attrista,
Che 'l troppo e poco egual dal mezzo dista."

LORENZO DE' MEDICI. *Stanze, CXLIII.*

"Excess and lack of knowledge sadden life,
For both are with the happy mean at strife."

"Troppo sarebbe felice il mondo se la maggior parte degli uomini volessero o conoscere il migliore, o non appigliarsi al peggiore."

VARCHI. *L'Ercolano, Quesito VIII.* (*Opere, Milano*, 1804, *Vol. VII., p.* 217.)

"The world would be too happy if the majority of mankind were willing either to recognise the better course, or to refrain from pursuing the worse."

"Tu non sai
Che i morti al mondo non ritornan mai?
Tornano al vaso i fiorellini miei,
Tornan le stelle . . . tornera anche lei."
PRATI. *Canti per il Popolo.*—"*Tutto Ritorna.*"

"Will'st not learn
That ne'er the dead can to this world return?
Back in their vase my little flowers I see,
The stars return, she too will come to me."

"Tu passasti il punto
Al qual si traggon d'ogni parte i pesi."
DANTE. *Inferno, XXXIV.*, 110.

"The centre thou didst clear,
To which from all parts bodies gravitate."—(*J. I. Minchin.*)

"Tu proverai siccome sa di sale
La pane altrui, e com' è dura calle
Lo scendere e 'l salir per l'altrui scale."
DANTE. *Paradiso, XVII.*, 58.

"Thyself will prove what bitter taste there bears
The alien bread, and what a weary road
Is climbing and descending alien stairs."—(*J. I. Minchin.*)

"Tutta la sapienza consiste nel diffidare de' nostri sensi e delle nostre passioni." PARINI. *Pensieri Diversi, VIII.*

"The whole of wisdom consists in mistrusting our senses and our passions."

"Tutta tua vision fa manifesta,
E lascia pur grattar dov' è la rogna."
DANTE. *Paradiso, XVII.*, 128.

"Let all thy vision be made manifest,
And let him wince who feels his withers strained."
—(*J. I. Minchin.*)

"Tutte cose mortal vanno ad un segno;
Mentre l'una sormonta, e l'altra cade."
PULCI. *Morgante Maggiore, XXVI.*, 31.

"All mortal things to the same goal proceed;
The one is rising while the other falls."

"Tutte l' età son buone a chi sa viver secondo che si conviene a quelle."
GELLI. *Capricci del Bottaio, Ragionamento IX.*—(*L'Anima.*)

"All ages are good to him who can regulate his life to suit them."

"Tutte le cose del mondo hanno il termine della vita loro."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, III.*, 1.

"There is a term fixed for the life of all things in this world."

"Tutte le nostre briglie, se bene venimo a cercare li loro principii, procedono quasi dal non conoscere l'uso del tempo."

DANTE. *Convito, IV., Cap. II.*

"All our annoyances, if we really come to look for their source, arise from our not rightly understanding the employment of time."

"Tutti gli altri vitii nel vecchio s'invecchiano, ma la sola avaritia ingiovanisce."

STEFANO GUAZZO. *Dialoghi Piacevoli. De Magistrati.* (*Ed. Piacenza*, 1587, *p.* 127.)

"In an old man all his other vices grow old, but avarice alone grows younger."

"(Che) tutti siam macchiati d'una pece."

PETRARCA. *Trionfo d'Amore, III.*, 99.

"For we are all with the same pitch defiled."

"(Che) tutto l'oro ch' è sotto la luna,
O che già fu di quest' anime stanche,
Non poterebbe farne posar una." DANTE. *Inferno, VII.*, 64.

"Since all the gold beneath the moon possest,
Or ever owned by these worn souls of yore,
Could not make one of them one moment rest."

—(*J. I. Minchin.*)

"Tutto perde chi perde il bel momento."

GOLDONI. *I Volponi, Act II., Sc. I.*—(*Tolomello.*)

"He loses all who loses the right moment."

"Tutto quello che si scrive è stato detto, e quello che s'imagina è stato imaginato."

DONI. *I Marmi, Part I., Ragionamento IV.*—(*Moschino.*)

"Everything we write has been said before, and everything we imagine has been imagined."

"Tutto un dì non è possibile
Che cosa occulta sia che sappia femina."

ARIOSTO. *Il Negromante, Act III., Sc. II.*—(*Cynthio.*)

"For one whole day it is not possible
To keep that hidden which one woman knows."

"Ugualmente nella milizia e nello amore è necessario il segreto, la fede, e l'animo: sono i pericoli uguali, e il fine il più delle volte è simile. Il soldato muore in una fossa, lo amante muore disperato."

MACCHIAVELLI. *Clizia, Act I., Sc. II.*—(*Cleandro.*)

"Alike in war and in love secrecy, fidelity and courage are required: the dangers are equal, and the end is generally similar. The soldier dies in a ditch, the lover dies in despair."

"Umano ufficio è veramente il pianto,
E più proprio del uom forse che il riso,
Poichè appena vestito il fragil manto,
In aprir gli occhi al sol, ne bagna il viso."

MARINI. *L'Adone, XIX.*, 1.

"The appanage of man is tears and sighs,
Which, more than smiles, befit the human race;
When, in life's garb new clad, he opes his eyes
To gaze upon the sun, tears bathe his face."

"Un accoppiar co' gatti i cani."

TASSONI. *La Secchia Rapita, IV.*, 15.

"A union 'twas of cat and dog."

"(Ch') un almo gaudio, un così gran contento,
Non potrebbe comprare oro, nè argento."

ARIOSTO. *Orlando Furioso, XXXVIII.*, 2.

"Since love's dear raptures never can be sold
For mines of silver nor for heaps of gold."—(*Hoole.*)

"Un' anima novella, ai caldi inviti
Par che sorrida in ogni morta cosa."

D'ANNUNZIO. *Intermezzo. Eleganze.*—"*La Gavotta.*"

"Ever, in answer to our fervent prayers,
In all dead things a new soul seems to smile."

"Un avaro più fa conto d' un quattrino che de dieci carchi de honori."

ANON. *Aristippia, Act V., Sc. III.*—(*Menalia.*) (*Printed in Venice*, 1530.)

"A miser thinks more of one farthing than of a hundred chests of honours."

"(Ch') un bel morir tutta la vita onora."

PETRARCA. *Canzone in Vita de M. Laura, XVI.*

"A noble death doth the whole life illume."

"Un bel tacer talvolta
Ogni dotto parlar vince d' assai."

METASTASIO. *La Strada della Gloria.*

"A timely silence oft
From learned talk doth bear away the palm."

"Un ben che le più volte more in fasce:
Un mal che vive sempre; e se per sorte
Talor l' ancidi, più grave rinasce."

BEMBO. *Capitolo I.*—(*Of Love.*)

"A good that ofttimes in the cradle dies,
An ill that lives for aye, and if perchance
Thou slay it, 'twill more terrible arise."

"Un buon servo non dee mai avere ozio."

DIVIZIO DA BIBBIENA. *La Calandria, Act I., Sc. I.*—(*Fessenio.*)

"A good servant should never have any leisure."

" (Udite, udite, amici ;) un cor giocondo
È Re del mondo."

CHIABRERA. *Le Vendemmie di Parnaso, XXVIII.*

"A merry heart (list, friends, to what I say,)
O'er the whole world holds sway."

" (Ch') un disordin che nasce, ne fa cento."

BERNI. *Orlando Innamorato, XL.*, 1.

"From one disorder oft a hundred spring."

" Un freddo amico è mal sicuro amante."

METASTASIO. *L'Eroe Cinese, Act III., Sc. V.*—(*Minteo.*)

"A lukewarm friend makes an uncertain lover."

" Un litigante è di vincer si ingordo,
Che non dà a se, o altrui pace o riposo,
Ma ad ogni altro piacer è cieco e sordo."

NELLI. *Satire, II., IX.*—"*Peccadigli degli Avvocati.*"

"A litigant to winning so devotes his energies
That he never gives his neighbours or himself a moment's rest,
But for every other pleasure he has neither ears nor eyes."

" Un magnanimo cor morte non prezza,
Presta o tarda che sia, pur che ben muora."

ARIOSTO. *Orlando Furioso, XVII.*, 15.

"The brave can death despise,
And dies contented if with fame he dies."—(*Hoole.*)

" Un metodo può condurre a conseguenze sempre vere, quantunque esso sia forse derivato da un principio falso."

ZANOTTI. *Paradossi, VI.*

"A method of reasoning may lead to conclusions which are invariably true, even though it start from false premises."

" Un' occhio alla padella, uno alla gatta."

PULCI. *Morgante Maggiore, XXII.*, 100.

"One eye on the frying-pan, one on the cat."

" Un padrone, quanti ha più servi, tanti più ha inimici."

DIVIZIO DA BIBBIENA. *La Calandria, Act I., Sc. II.*—(*Polinico.*)

"The more servants a master has, the more enemies he has."

" Un pazzo ne fa cento." CELLINI. *Vita, Lib. II., Cap. LXXI.*

"One fool makes a hundred."—(*J. A. Symonds.*)

" Un petto senza cor, che l'aria teme,
Non l'armerian cento arsenali insieme."

TASSONI. *La Secchia Rapita, XI.*, 11.

"The breast that at a shadow takes alarm,
A hundred arsenals would fail to arm."

"(Ch') un picciol motto puote un gran ben fare."
GUITTONE D'AREZZO. *Canzoni, XLIII.*

"For good untold one little word may do."

"Un pittore non deve mai imitare la maniera d'un altro, perchè sara detto nipote, e non figlio della natura."
LIONARDO DA VINCI. *Trattata della Pittura, Cap. XXV.*

"One painter must never imitate the manner of another, or he will be called the grandson, and not the son of nature."

"Un popol diviso per sette destini,
In sette spezzato da sette confini,
Si fonde in un solo, più servo non è."
BERCHET. *All' Armi! All' Armi!*

"A people by destinies seven kept under,
By sevenfold boundaries parted asunder,
Is cast in one mould, and no more is enslaved."

"Un prence,
Anco per via di sangue al trono asceso,
Lieto il popol può far di savie leggi."
ALFIERI. *Timoleone, Act III., Sc. IV.*—(*Timofane.*)

"A prince,
Though by a blood-stained path he reach the throne,
May make his people happy by wise laws."

"Un principe che può fare ciò che vuole, è pazzo; un popolo che può fare ciò che vuole non è savio."
MACCHIAVELLI. *Il Principe, Cap. LVIII.*

"A prince who can do what he likes is mad; a people that can do what it likes is not circumspect."

"Un re del trono
Cader non debbe, che col trono istesso.
Sotto l'alte ruine, ivi sol, trova
Morte onorata, ed onorata tomba."
ALFIERI. *Polinice, Act I., Sc. IV.*—(*Eteocle.*)

"From the throne
No king should fall, save with the throne itself.
Beneath its ruins, there alone, he finds
An honoured death and honoured sepulchre."

"Un re, se vuole il suo debito fare,
Non è re veramente, ma fattore
Del popol che gli è dato a governare."
BERNI. *Orlando Innamorato, VIII.*, 3.

"A king that would to do his duty try,
Is steward, truly, and not sovereign
Of those who bow to his authority."

"Un soldo sol si dona a' poveri,
Et a' più ricchi di mano in mano si cresce il numero."
ALAMANNI. *La Flora, Act I., Sc. V.—(Agata.)*

"A penny only to the poor is given,
But to the richest wealth doth year by year increase."

"(Ch') una candela accesa mille accende,
E 'l lume suo pure a l'usato rende."
PULCI. *Morgante Maggiore, VIII.*, 10.

"One lighted candle can a thousand light,
And its own flame shines not one whit less bright."

"Una chiusa bellezza è più soave."
PETRARCA. *Canzone in Vita di M. Laura, LII.*

"Sweetest that beauty which a veil doth hide."

"Quanto si mostra men, tanto è più bella."
TASSO. *Gerusalemme Liberata, XVI.*, 14.

"The less she 's seen, the more we think her fair."

"Una città corotta che vive sotto un principe, ancora che quel principe con tutta la sua stirpe si spenga, mai non si può ridurre libera."
MACCHIAVELLI. *Discorsi sopra la prima Deca di Tito Livio, I.*, 17.

"A corrupt State under the rule of a prince, although that prince and all his race be exterminated, can never arrive at freedom."

"Una corazza serve a cento brighe."
CECCHI. *I Rivalli, Act II., Sc. I.*

"One cuirass serves for a hundred brawls."

"Una delle vie, anzi l'unica via ben regolare a formare il giudizio, si è quella di leggere assai."
MURATORI. *La Perfetta Poesia, Lib. II., Cap. XI.*

"One of the ways, if not the only direct way, to form one's judgment, is to read widely."

"Una mala lingua ne produce talvolta molte e molte compagne."
CAPACELLI. *Il Ciarlatore Maldicente, Act I., Sc. I.—(Alessio.)*

"One evil tongue sometimes produces many and many companions."

"Una menzogna
Sostener non si può senz' altre cento."
GOLDONI. *Don Giovanni Tenorio, Act III., Sc. VII.—(Don Giovanni.)*

"One lie
Demands for its support a hundred more."

"Una parola o forma di dire non è buona perchè è nel Vocabulario, ma è nel Vocabulario perchè era buona anche prima di esservi."
ZANOTTI. *Paradossi, XIX.*

"A word or a form of speech is not good because it is in the dictionary, but is in the dictionary because it was good before it found its way there."

" Una pensa il ghiotto, un' altra il tavernajo."
SACCHETTI. *Novella XXXIII.*

"The diner thinks one thing, and mine host another."

" (O che altro sia che la lieve aura mossa)
Una voce pennuta, un suon volante?
E vestito di penne in vivo fiato
Una piuma canora, un canto alato?" MARINI. *L'Adone, VII.*, 35.

"What on its bosom bears the gentle breeze,
If not a plumèd voice, a flying sound,
Where in the little feathered ball we see
A living breath of winged melody?"

" Uniamoci, amiamoci!
L'unione e l'amore
Rivelano ai popoli
Le vie del Signore." MAMELI. *Inno d'Italia.*

"Let us love, be united!
For love and accord
Reveal to the nations
The way of the Lord."

" Uno scherzo di natura,
Un uom senza architettura." GUADAGNOLI. *Il Cadetto Militare.*

"He 's but a sketch by Nature's hand,
All without architecture planned."

" Uno si smarrisce pensando troppo, come pensando poco."
G. B. NICCOLINI. (*Vannucci, Ricordi della Vita di G. B. Niccolini, Vol. I., p.* 385.)

"We go astray from too much thought, as well as from too little."

" Uom ch' ha più possa, più dee obedire."
URBICIANI. *Sonetto.* (*Parnaso Italiano, Vol. II., p.* 181.)

"Who hath most power, most strictly must obey."

" Uom di paglia." PULCI. *Morgante Maggiore, XXI.*, 142.

"A man of straw."

" Usanza è di Natura, ove ella manchi
In una cosa, di supplir coll' altra."
FIRENZUOLA. *Satira.*—" *A S. Pandolfo Pucci.*"

"'Tis Nature's use, when in one point she fails,
Aye in some other to make good the loss."

" Usanza sola è quella
Che infinite pazzie copre e difende."
NELLI. *Satire, I., V.*—" *A Sansedonio.*"

"Custom 'tis alone
That countless follies covers and defends."

" Va per negletta via,
Ognor l'util cercando,
La calda fantasia,
Che sol felice è quando
L'utile unir può al vanto
Di lusinghevol canto."

PARINI. *Odi.*—"*La Salubrità dell' Aria.*"

"Along untrodden ways,
Aye seeking what is good,
The eager fancy strays,
Nor e'er in happy mood,
Till it the good convey
In guise of tuneful lay."

" Val più senza nessun' arte piacere,
Che di piacere l'arte possedere."

PANANTI. *Epigrammi.*—"*L'Arte.*"

"All artlessly to please is worth no less
Than the whole art of pleasing to possess."

" Vale più un pane et un aglio che si mangi al suo desco, che mille vivande ne lo altrui."

ARETINO. *Lo Ipocrito, Act II., Sc. X.*—(*Artico.*)

"Better is a slice of bread and garlic eaten at one's own table, than a thousand dishes under another's roof."

" (Che) vana è la ruina
D'un nemico impotente, util l'acquisto
D'un amico fedel."

METASTASIO. *Temistocle, Act I., Sc. IX.*—(*Temistocle.*)

"Vain is it to o'erwhelm
A powerless foe, and useful 'tis to gain
A faithful friend."

" Varianno i saggi
A seconda de' casi i lor pensieri."

METASTASIO. *Didone Abbandonata, Act I., Sc. V.*—(*Didone.*)

"As sails the wise do trim
Their thoughts to meet the breeze of circumstance."

" Ve ne sono molti che scrivono i beneficii nella polvere, e l'ingiurie nel marmo."

STEFANO GUAZZO. *Dialoghi Piacevoli. Del Prencipe de Valacchia.* (*Ed. Piacenza*, 1587, *p.* 79.)

"There are many who write good deeds in the dust, and injuries on marble."

" (E) vede poi, morendo in tempo breve,
Ch' è ver, che chi più beve, manco beve."

ZIPOLI. *Malmantile Racquistato, VII.*, 1.

"And, dying in short space, he will confess
That 'tis most true that who drinks more, drinks less."

"Vederti, udirti, e non amarti—umana
Cosa non è."

PELLICO. *Francesca da Rimini, Act I., Sc. V.—(Lanciotto.)*

"To see thee, hear thee, and not love—'twere task
Beyond man's power."

"Vedrai che imperio disunito posa
Sempre in falso; e che parte indarno spera
Salvar, chi tutto di salvar non osa."

FILICAJA. *Sonetto LXXXIX. All' Italia, III.*

"So shalt thou see that aye divided rule
Stands on false base, and vainly he doth hope
To keep a part, that dares not keep the whole."

"Veggio ch' una volubil ruota move
L'instabil Dea, che per vie lunghe, o corte,
Chi più lusinga, a maggior mal riserba."

VITTORIA COLONNA. *Sonetto LXXXV.*

"See how the fickle goddess doth impel
A rolling wheel, and soon or late reserves
The direst ill for him whom most she charms."

"Venerabile Impostura." PARINI. *Odi.*—"*L'Impostura.*"

"Venerable Imposture."

"Veramente il secol d'oro è questo,
Poichè sol vince l'oro e regna l'oro."

TASSO. *Aminta, Act II., Sc. I.—(Satiro.)*

"This is in very truth the golden age,
For gold alone doth conquer and doth reign."

"Veramente siam noi polvere, ed ombra;
Veramente la voglia è cieca, e 'ngorda;
Veramente fallace è la speranza."

PETRARCA. *Sonetto in Morte di M. Laura, XXVI.*

"In very truth we are but dust and shadow,
Greedy, in very truth, and blind our will;
In very truth fallacious all our hopes."

"Vergin di servo encomio
E di codardo oltraggio,
Sorge or commosso al subito
Sparir di tanto raggio;
E scoglie all' urna un cantico
Che forse non morrà."

MANZONI. *Il Cinque Maggio.*

"Unstained by slavish flattery,
And eke by coward contumely,
Moved by the sudden darkening
Of world-illuming ray,
Carve on his tomb an elegy,
To live, mayhap, for aye."

"Vi sono in questo mondo
Tante pazzie da donna: attienti a quelle:
Degli uomini le pazzie lasciale agli uomini."
CASTI. *I Dormienti, Act I., Sc. XII.—(Sempronio.)*
"Full many in this world
Are woman's follies: be content with these,
And leave to men the follies of the man."

"Vi sono momenti nella vita che bastarebbero a pagare, a compensare i tormenti d'un' eternità."
MASSIMO D'AZEGLIO. *I Miei Ricordi, Cap. II.* (*Ed.* 1867, *Vol. I., p.* 59.)
"There are moments in life which would be sufficient to pay us, to compensate us for an eternity of torment."

"Vie più che 'ndarno da riva se parte
Perchè non torna tal qual ei si muove,
Chi pesca per lo vero e non ha l'arte."
DANTE. *Paradiso, XIII.*, 121.
"Far worse than idly from the shore doth start,
Since he returns not such as erst he went,
Who fishes for the truth, and wants the art."
—(*J. I. Minchin.*)

"Vile del uomo è pregio
Non esser reo." PARINI. *Odi.*—"*La Magistratura.*"
"Small merit can he claim that is not guilty."

"(Ma) vince amor di padre ogni altro amore."
FORTIGUERRA. *Ricciardetto, XVIII.*, 64.
"A father's love all other love outshines."

"Vincer non devea Roma altri che Roma."
MARINI. *Sonetti.*—"*A Roma.*"
"To none but Rome 'twas given to conquer Rome."

"Vinse Annibal, e non seppe usar poi
Ben la vittoriosa sua ventura."
PETRARCA. *Sonetti sopra Vari Argomenti, XI.*
"Hannibal conquered, and then could not use
The happy chance that gave him victory."

"A cui non è noto come non basta vincere, ma conviene ancora sapere usar della vittoria?"
ALGAROTTI. *Il Congresso di Citera.*
"Who does not know that it is not sufficient to conquer, but that it is needful also to know how to utilise the victory?"

"Virtù è nel prence ciò che in altri è vizio."
CASTI. *Gli Animali Parlanti, XXII.*, 64.
"What 's vice in others is in princes virtue."

"(Che) virtù negli affanni più s'accende
Come l'oro nel foco più risplende." POLIZIANO. *Stanze, II.*, 14.
"For virtue in misfortune nobler shows,
As in the fire the gold more brightly glows."

" (Ma) virtù per se stessa ha l' ali corte."

POLIZIANO. *Stanze, II.*, 44.

"But virtue by herself hath pinions short."

" Virtù viva sprezziam, lodiamo estinta."

LEOPARDI. *Nelle Nozze della Sorella Paolina.*

"Virtue we spurn when living, dead we praise."

" (Dirò sòlo ch' ei) visse e lasciò vivere."

CASTI. *Gli Animali Parlanti, VII.*, 38.

"'Live and let live' his rule; no more I'll say."

" Vive e lascia vivere."

GIUSTI. *Il Papato di Prete Pero, St. V.*

"He lives and lets live."

" Viver non può senza pensier d'amore;
E pensando anco alla sua donna muore."

LORENZO DE' MEDICI. *Stanze, CLIII.*

"Life without thought of love doth he despise,
And thinking ever of his lady, dies."

" Vo' fare un lascito
Nel testamento
D'andar tra cavoli
Senza il qui giace.
Lasciate il prossimo
Marcire in pace."

GIUSTI. *Il Mementomo.*

"I'll make it a *sine*
Qua non with my heirs,
That the grave where they lay me
No epitaph bears.
Sure our neighbour 's entitled
To moulder in peace."

" Voce dal sen fuggita
Poi richiamar non vale;
Non si trattien lo strale
Quando dall' arco uscì."

METASTASIO. *Ipermestra, Act II., Sc. I.*—(*Adrasto.*)

"Vainly we seek to stay
Word that from lip doth fall;
None may the shaft recall
That from the bow hath flown."

" Vogliono tutti gli ordini e le leggi
Che chi dà morte altrui, debba esser morto."

ARIOSTO. *Orlando Furioso, XXXVI.*, 33.

"By every law and ordinance 'tis plain
That whoso dealeth death, himself shall die."

"Voi che ad amar per grazia siete eletti,
Non vi dolete dunque di patire,
Perchè i martir d'amor son benedetti."
GASPARA STAMPA. *Rime. Sonetto XXIV.*

"Ye who by grace are chosen from the rest
To love, mourn not your suffering, for they
Who know love's martyrdom are ever blest."

"Voi dunque, se cercate aver la mente
Anzi l'estremo di queta giammai,
Seguite i pochi, e non la volgar gente."
PETRARCA. *Sonetto in Vita di M. Laura, LXVI.*

"Ye then, if ye would keep a peaceful mind,
Until the last day of your life be come,
Follow the few, and not the vulgar kind."

"Voi fate
Come il medico saggio,
Che il vino buono proibisce altrui,
Ed il vino miglior cerca per lui."
GOLDONI. *Filosofio ed Amore. Act II., Sc. VIII.—(Esopo.)*

"You do as does the wise physician,
By whom the drinking of good wine 's forbidden,
While better wine is in his cellar hidden."

"Voi siete bravo come un Paladino."
TASSONI. *La Secchia Rapita, II.*, 11.

"Brave are you as a Paladin."

"(Che) volontà se non vuol non s'ammorza,
Ma fa come Natura face in foco
Se mille volte violenza il torza." DANTE. *Paradiso, IV.*, 76.

"For will, unless it chooses, does not die,
But acts like Nature in the flame, although
A thousand times should force its purpose try."
—*(J. I. Minchin.)*

"Volsi con quel pensier che reca speme
Di vero ben, che non si cangia mai,
Il bel lume cercar della virtute."
GUIDICCIONI. *Sonetto LXIII.*

"So turned I, with the thought that bringeth hope
Of that true good which never knoweth change,
To seek the light that shines in virtue's eyes."

"Vuol fare il mestiere di molestar le femmine: il più pazzo, il più ladro, il più arrabbiato mestiere di questo mondo."
MANZONI. *I Promessi Sposi, Cap. XXIII.—(Don Abbondio.)*

"He makes a profession of molesting women, the most foolish, the most cowardly, the most insensate profession in the world."

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